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Minutes of the Synod

and

Yearbook

of the

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

1979

CHURCH HEADQUARTERS

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MINUTES

of the

ONE HUNDRED AND FIFTIETH

SYNOD

of the

REFORMED PRESBYTERIAN CHURCH

OF NORTH AMERICA

Geneva College
Beaver Falls, Pennsylvania
June 8-15, 1979

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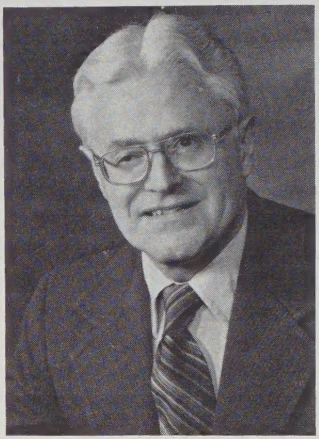

MODERATOR OF SYNOD—1979
Professor J. Renwick Wright, D.D.

FRIDAY, JUNE 8, 1979, 7:30 P.M.

The One Hundred Fiftieth Synod of the Reformed Presbyterian Church of North America met pursuant to adjournment at Old Main Chapel, Geneva College, Beaver Falls, Pennsylvania on Friday, June 8, 1979 at 7:30 P.M. The Retiring Moderator Bruce C. Stewart led in devotions and preached the Word from Haggai 1 and 2 on the theme, "God's Call to Build His Church". After which he constituted the Court in prayer.

The Roll was made up. Delegates without certificates were seated. The Roll for the sessions of Synod is as follows:

THE ROLL OF SYNOD

Ruling Elders are indented

Backensto, Bruce, Sterling	*XXXXX XXXXXXXXXX*
Baumgartner, Joseph, Southfield	*XXXXXXXXEXXXXXXX*
Birdsall, Donald, Los Angeles	*XXXXXXXXXXXXX*
Bittner, Lee, Geneva College	*XX XXX X X XXXX*
Blackwood, Roy, Second Indianapolis	*XXXXXXXXEXXXXXXX*
Blair, James, Manchester	*XX XXXXX*
Blair, S. Ray, Rose Point	*XXXXX XXXXXXXXXX*

Boyle, Samuel	XXXXXXXXEXXXXXXXX
Carothers, Dale, Tusca	X
Carson, David, Geneva College	XX XX XX X
Carson, James, Los Angeles	XXXXXXXXXXXXXXXX
Carson, Norman, Geneva College	X XXXXXX
Caskey, Joseph	XEEEEEEEEEEXEE EE
Caskey, Wylie, National Reform	XXXXXXXXXXXXXXXX
Catloth, Robert, Lawrence	XXXXXXXXXXXXXXXX
Chao, Charles, R.T.F.	XXXXXXXXXXXXXX
Clarke, Edwin, College Hill	XXXXXXXXXXXXXXXX
Coon, David, Coldenham-Newburg	XXXXXXXXXXXXXXXX
Cooper, Charles, Bloomington	XXXXXXXXEXXXXXXEE
Copeland, E. Clark, Seminary	XXXXXEEEEEEEEEXEE
Copeland, Joseph, Hays	XXXXXXXXXXXXXXXX
Copeland, Stanley, Bloomington	XXXXXXXXEXXXXXXXX
Cornell, William, Cambridge	XXXXXXXXXXXXXXEEE
Crawford, Maxey L., Selma	XXXXXXXXEXXEEEEEE
Cunningham, Charles, 1st Beaver Falls	XXXXXXXXXXXXXXXX
Duffield, A. Wayne, Rimersburg	XXXXXXXXXXXXXXXX
Edgar, John O.	XXXEXXXXXXX
Edgar, Kermit, Eastvale	XXXXXXXXXXXXXXX
Elliott, D. Howard, Topeka	XXXEEEXXXXXXXXXX
Faris, Paul, Lisbon	XXXXXXXXXXXXXXX
Felker, Donald, West Lafayette	XXXXXXXXEXXXXXXX
Fields, Webster, Lisbon	XXXXXXXXXXXX
Finley, Robert, Deacon-Ohio-Illinois	XXXXXXXXEXXXXEEX
Finley, William, Sparta	XXXXXXXXEXXXXXXX
Franklin, Godfrey, Selma	XXXXXXXXEXXXXXXX
Fulk, Donald, Second Indianapolis	XXXXXXXXEXXXXXXX
Fullerton, Robert, Manchester	XX XXXXX XXXXX
Good, Ronald, New Alexandria	XXXXXXXXXXXXXXXX
Graham, Roland, Quinter	XXXXXXXXXXXXXXXX
Harrington, H. B., Broomall	XXXXXXXXXXXXXXXX
Hemphill, Alan, Los Angeles	XXXXXXXXXXXXXXXX
Hemphill, Bruce, Hays	XXXXXXXXXXXXXXXX
Hemphill, Raymond, Park City	XXXXXXXXXXXXXXXX
Henning, Robert, Winchester	XXXXXXXXXXXXXXXX
Hill, Joseph, Geneva College	X X X
Hindman, J. Edward, Dennison	XXXXXXXXXXXXXXXE
Huston, John, Deacon-Midwest	XXXXEXXEXXEXXXXX
Huston, Joseph, Topeka	XXXXXXXXXXXXXXXX
Huston, Wyatt, Winchester	XXXXXXXXXXXXXXXX
Hutcheson, T. M., Superior	XXXXXXXXXXXXXXXE
Hutmire, Louis, Covenant Fellowship	XXXXEXXEXXEXXXXX
Joseph, Ralph, Easton	XXXXXXXXXXXXXXXX

Joseph, Raymond, West Lafayette	XXXXXXXXEXXXXXXXX
Keddie, Gordon, North Hills	XXXXX XXXXXXXXXXX
Kennedy, Kenneth, Rose Point	XXXXX XXXXXXXXXXX
Kilpatrick, Lester, 1st Beaver Falls	XXXXX XXXXXXXXXXX
Leach, Charles, Syracuse	XXXXXXXXXXXXXX E
Long, William, West Lafayette	XXXXXXXXEXXXXXXXX
Lowe, Duncan	XXXXXXXXXXXXXXXXX
Martin, J. Bruce, Hebron	XXXXXXXXXXXXXXXXX
Martin, Melville, Allegheny	XXXXXXXXXXEXXXXXX
Martin, Paul, Phoenix	XXXXXXXXXXXXXXXXX
Martin, Philip, Fresno	XXXXXXXXXXXXXXXXX
Masson, George, Washington	XXXXXXXXXXXXXXXXX
Mazur, Bruce, Deacon-Pacific Coast	XXXEXXEXXEXXXXXX
McBurney, Kenneth, Almonte	XXXXXXXXXXXXXXXXX
McClay, Walter, Elkins Park	XXXXXXXXXXXXXXXXX
McCracken, D. Raymond, Minneola	EEEEXXXXXXXXXXXXX
McCracken, J. Paul, Westminster	XXXXXXXXXXXXXXXXX
McCracken, Paul D.	X
McCracken, Robert, Walton	XXXXXXXXXXXXXX
McElhinney, Paul, Sharon	XXXXXXXXXXXXXX
McElroy, Wilbur, Park City-Topeka	XXXXXXXXXXXXXXXXX
McFarland, Glenn, Santa Ana	XXXXXXXXXXXXXXXXX
McFarland, M. L., Ogemaw	XXXXXXXXEXXXXXXXX
McFarland, Robert, Quinter	XXXXXXXXXXXXXXXXX
McKelvy, Henry, North Hills	XXXXXXXXXXXXXXXXX
McMahan, Steven, Hebron	XXXXXXXXXXXXXXXXX
McMillan, John, Marion	XXXXXXXXXXXXXXXXX
McMillan, Robert, Coldenham-Newberg	XXXXXXXXXXXXXXXXX
McMillan, Willard, Geneva	XXXXX XXXXXXXXXXX
Milroy, Jerrold, Shawnee	XXXXXXXXXXXXXXXXX
Mitchell, John, Committee on Finance	XX
Morrow, Robert, Sparta	XXXXXXXXEXXXXXXXX
Nickerson, Ronald, Washington	XEEXXEXXEXXXXXXXX
Pennington, James, Greeley	XXXXXXXXXXXXXXXXX
Piper, Donald, Seattle	XXXXXXXXXXXXXXXXX
Price, Thomas, Tusca	XXXXX XXXXXXXXXXX
Rice, Robert, Rochester	XXXXXXXXXXXXXXXX
Robb, G. M.	XXXXXXXXXXXXXXXXX
Robson, Edward, Syracuse	XXXXXXXXXXEEXXXX
Russel, Robert, Walton	XXXXXXXXXXXXXX
Reyle, Stanley, Deacon-Pittsburgh	XX XXXXXX XXX XX
Shoop, Orville, Marion	XXXXXXXXXXXXXXXXX
Smith, Dean R., College Hill	XXXXXXXXXXXXXXXXE
Smith, Kenneth, Covenant Fellowship	XXXXXXXXXXXXX
Smith, Marshall, Broomall	XXXXXXXXXXXXXXX

Spear, Wayne, Seminary	*XXXXX XXXXXXXXXX*
Stegall, Ronald, Lawrence	*XXXXXXXXXXXXXXX*
Sterrett, Charles, Elkins Park	*XXXXXXXXXXXXXXX*
Sterrett, William, Japan	*XXXXXXX XXXXXXX*
Stewart, Bruce, Seminary	*XXXXXXXXXXXXXXX*
Templeton, Robert, Southside Indianapolis	*XXXXXXXEXXXXXXX*
Tweed, John, Geneva	*XXXXXXXXXXXXXXX*
Tweed, Robert, Anchorage	*X*
Ver Hage, Isaac, Hetherton	*XXXXXXXEXXXXXXX*
Vincze, John, New Alexandria	*XXXEEEEEEEEEEEE*
Vos, Johannes	*EEEEEEEEEEEEEE*
Weilersbacher, Donald, San Diego	*EXXXXXXXXXXXXXX*
White, John H., Geneva College	*XXXXXXXXXXXXXX*
Wilson, J. Paul, Covenant Fellowship	*XXXXXXXXXXXXXXX*
Willson, S. Bruce	*X*
Wing, Dennis, Shawnee	*XXXXXXXXXXXXXXX*
Wing, Merlin, Dennison	*XXXXXXXXXXXXXXX*
Wissner, Jay, Allegheny	*XXXXXXXXXXXXXXX*
Wright, James, Orlando	*XXXXXXXEXXXXXXE*
Wright, Renwick, Seminary	*XXXXXXXXXXXX XX*
Zodhiates, Argos	*XXXXX XXX*

Elders, who are present but not delegates were made consultative members of the court for the duration of the meeting of Synod.

The following teaching elders were introduced as teaching-elder delegates to the Court for the first time. David Coon, Coldenham-Newburgh; Charles Leach, Jr., Syracuse; William Sterrett, missionary to Japan.

The following ruling-elders were introduced as ruling-elder delegates to the Court for the first time: Roland Graham, Quinter; William Finley, Sparta; Dennis Wing, Shawnee; Alan Hemphill, Los Angeles; Steve McMahan, Hebron; Joe Huston, Topeka; Maxey Crawford, Selma.

The following deacons were introduced as deacon-delegates to the Court for the first time: Stanley Reyle, College Hill, Pittsburgh; John Huston, Lawrence, Mid-west; Bruce Mazur, Phoenix, Pacific Coast.

The following men were elected as officers for this meeting of Synod. J. Renwick Wright, Moderator; Paul M. Martin, Clerk, and Stanley Copeland, Assistant Clerk.

The Memorial Service was held. A Memorial was read for Pastor Boyd A. White by Robert Morrow. The Memorial appears in the Appendix to the Minutes.

The following elders were noted as having died since the last meeting of Synod: George D. Hill, First Beaver Falls; Harold Malyon, Lake Reno; Raymond Cummings, Morning Sun; Edwin R. Carson, Pittsburgh; William Dodds, Geneva; Paul Courson, Rimersburg; Robert James Mann, Hebron and Winnepeg; Malcom McDonald, Southfield.

It was noted that Mrs. May Finley Carson the wife of the late Pastor C.T. Carson and Mrs. Mae McElhinney, the wife of the late Pastor J.G. McElhinney had died since the last meeting of Synod.

The death of Rose Munell, missionary to Cyprus, was noted.

Dr. John H. White led in the Memorial prayer.

The Report of the Clerk was taken up. Items 1-7 were adopted. Item 8 was referred to the Judicial Committee. The Report was adopted and is as follows:

REPORT OF THE CLERK OF SYNOD

The clerk of the 1978 Synod respectfully reports that he has carried out the duties assigned to him by the Synod.

The **1978 Minutes of Synod and Yearbook** was edited by the clerk and typeset and printed by Mercury Press. I am sorry for the lateness of availability this year and trust it will be available earlier this year.

Letters were sent to all boards and committee chairmen reminding them that reports for Synod are to be in the hands of the clerk by April 15 for inclusion in the **Digest**. The **Docket** for the 1979 Synod has been prepared by the clerk, and will be included in the **Digest.** These have been reproduced and mailed by the Board of Education and Publication. A synopsis of rules of Synod has been included in the **Docket**.

The three overtures sent down by the Synod of 1978 to sessions of the church have been sent out in sufficient quantity for each elder to receive a copy. Blanks for the recording of the vote on the overtures were supplied to each clerk of session and are being returned to the clerk.

The following correction should be noted in the **Minutes of Synod:** On Page 98, paragraph X should read: "Any amendment, germane to the motion, may be proposed. An amendment to the amendment may be moved, but no further complication shall be

permitted. The vote shall be first on the amendment of the second degree, then on the amendment to the motion and finally on the motion as amended."

On page 113, line 5, delete the words "on finance."

On page 219, line 33, under unfinished business, it should read: "Committee on Verbal Revision of the Westminster Confession." Also in the same section add "Committee to Consider Relocation of the Seminary — page 49" and "Committee on Shorter Testimony — page 18."

It was drawn to the attention of the clerk that the column in the statistics entitled "suspended" is not in keeping with our subordinate standards. A member who is under suspension is one who remains on the roll but is restricted in privileges and therefore should still be counted as a member of the congregation. The intent of this column is to list those who are no longer members in the congregation and should therefore be entitled "excommunicant".

The clerk would appreciate it if committee or board chairmen responsible for reports and rosters in the Minutes would read their material after it is printed and let me know if there are important corrections to be made.

Recommendations:

1. The order of business and the hours of meeting in the **Docket** be accepted as the agenda for this meeting of Synod.
2. That the parliamentarians for this meeting of Synod be Bruce C. Stewart, Lester E. Kilpatrick, and E. Raymond Hemphill.
3. That the precentor for this meeting of Synod be James M. Wright.
4. That the Committee on Announcements for this meeting of Synod be Steve McMahan, George Masson, Dennis Wing.
5. That an offering be taken to defray the expenses of Synod on Wednesday morning following the reading of the minutes.
6. That the following be referred to the nominating committee:
   a. A Committee on Arrangements and Devotions for the 1980 Synod.
   b. A Committee on Time and Place for the 1981 Synod.
   c. Those to whom letters of rememberance should be sent (1974 **Minutes**, p. 60).
   d. Delegates: to NAE Convention, and to serve as Synod's member on NAE Board of Administration.
   e. Those to be elected to fill vacancies on Synod's boards and permanent committees.
   f. One to be appointed to the 1980 Committee on Travel Fund and Absences.

g. A Committee to Canvass the Overtures Sent Down by the 1978 Synod.

7. That the following rules be adopted to govern the discussion of the Report of the Committee to Revise the Testimony (**1976 Minutes,** p. 40).
   a. That 15 minutes be allotted for floor discussion and debate on each chapter of the Testimony, and that individual speeches be limited to three (3) minutes. No amendments will be allowed from the floor. Each chapter will be voted on in its entirety, and approval requires a two-thirds vote.
   b. That failure to achieve a two-thirds majority vote on any chapter will have the effect of returning that chapter to the committee for revision in the light of floor discussion.
   c. That when each chapter has received the necessary two-thirds vote of the Synod, the entire Testimony be submitted to the sessions, in overture, and that the session be asked to vote on each chapter separately, thereby allowing sessions if in disagreement with a portion of the Testimony, to vote in favor of chapters with which they stand in agreement.
   d. That any chapter not approved in overture be returned to the committee for revision and resubmission to the Synod and sessions.
   e. That the revised Testimony replace the present Testimony only upon approval of all the chapters and the declaration by Synod of their adoption.
8. That the column in the statistics entitled "suspended" be changed to "excommunicated".

Respectfully submitted,
Paul M. Martin

The Board of Education and Publication asked for and was granted permission to make a public presentation to Johannes G. Vos for his service to the denomination as editor of the Blue Banner Faith and Life. He was presented with a leather bound psaltar with his name inscribed in it. The Court gave him a standing ovation.

The Court was adjourned in prayer by Duncan Lowe.

SATURDAY, JUNE 9, 1979, 8:30 A.M.

Synod met pursuant to adjournment in Alexander Hall at Geneva College, Beaver Falls, Pennsylvania, on Saturday,

June 9, 1979 at 8:30 A.M. and was constituted in prayer by the Moderator.

The Roll was taken.

Ray Blair led the Court in devotions from Hosea 2:16-23 on the theme "A People Belonging to God."

The Minutes of the previous session were read, corrected and approved.

The following papers were presented: 79 — 1 from the Midwest Presbytery requesting a change concerning the signing the Covenant of Church Membership and Terms of Communion was referred to the Judicial Committee. 79 — 2 from the Committee on Questions on Covenanting requesting the history of admittance of Ordination Query number five to the Ordination queries was referred to the Judicial Committee. 79 — 3 from Iowa Presbytery concerning the uniformity of discipline in the denomination was referred to a special committee to be appointed by the Nominating Committee to report to this meeting of Synod.

The Committees appointed by the Moderator were announced and are as follows:

COMMITTEES TO BE APPOINTED BY THE MODERATOR

Nominating Committee
Kenneth G. Smith, chairman
Charles Sterrett
Jerrold Milroy (2 yrs.)
Willard McMillan (2 yrs.)
William Finley
Charles Cooper

Courtesy Committee
Raymond Hemphill
William Cornell

Travel Fund and Absences
Edward Hindman
David Coon (2yrs.)

Judicial Committee
John Tweed, chairman
Ralph Joseph
Harold Harrington
Bruce Backensto
Howard Elliott
Orville Shoop

Resolution of Thanks
Donald Felker
Alan Hemphill

COMMITTEES TO EXAMINE RECORDS OF PRESBYTERIES

(Check **Minutes** of 1976, Page 107)

Iowa
J. Paul McCracken
Roy Blackwood
Glenn McFarland

Pacific Coast
Kenneth McBurney
Robert Tweed
Ronald Good

Midwest
Donald Piper
Wayne Spear
Edward Robson

New York
Lester Kilpatrick
Dean Smith
James Carson

Ohio-Illinois
Charles Cunningham
Ronald Nickerson
Charles Leach

Pittsburgh
Robert Morrow
Godfrey Franklin
Paul Faris

St. Lawrence
Raymond McCracken
James Pennington
Joe Huston

Japan Commission
Wilbur McElroy
Samuel Boyle
Joseph Baumgartner

The Report of the Stated Clerk was taken up, corrected, adopted and is as follows:

STATED CLERK'S REPORT

Listed below are the statistics of the Reformed Presbyterian Church of North America as of December 31, 1978 which were compiled from reports received from the Clerk of each presbytery. Last year's figures are also listed for comparison purposes. The figures speak for themselves but I would like to emphasize the increase in membership, this is the first time since 1971 that an increase has been reported.

CONGREGATIONS

	12/31/78	12/31/77
Congregations	66	66
Mission Stations	7	5
Men Under Care of Presbyteries	26	25
Licensed to Preach	8	10
Elders	276	279
Deacons	274	271
Missionaries	6	8
Sabbath School Average Attendance	2,668	2,680
Sabbath Worship Aver. Attendance	3,567	3,640
Young People's Societies Membership	346	327

Congregations organized — Columbus, Indiana 9/12/78
Congregations merged — New York City and Montclair N.J. 12/01/78
Congregations reduced to a Mission Station — Lake Reno 11/21/78

MINISTERS

	Totals 1977	Totals 1978	Pastors or Stated Supply	Other Church Work	Retired	Other
Iowa	4	4	2	0	1	1*
Midwest	27	26	13	2	5	6**
New York	8	8	7	0	0	1
Ohio-Illinois	17	15	8	0	2	5
Pacific Coast	9	9	6	0	1	2
Pittsburgh	31	31	11	13	6	1
St. Lawrence	6	7	6	0	1	0
Japan	3	3	3	0	0	0
Totals	105	103	56	15	16	16

**Ray Blair released from pastorate 12/1/78 but still on roll of Presbytery on 12/31/78.*

*** Includes Robert Henning released from pastorate 12/5/78 and transferred to Midwest Presbytery but not installed at Winchester until 1/17/79.*

Ordained & Installed, 1978

Stanley Copeland	Bloomington	03/24/78
Richard Ganz	Broomall-Assoc. Pastor	11/10/78
Charles W. Leach, Jr.	Syracuse-Assoc. Pastor	12/04/78

Installed, 1978

Bruce C. Hemphill	Hays	02/15/78
Philip W. Martin	Fresno	08/15/78
Melville W. Martin	Allegheny	11/10/78

Appointed Stated Supply

E. Raymond Hemphill	Park City	10/11/78

Released From Pastoral Charges, 1978

Robert Ulrich	Belle Center	03/31/78
J. Renwick Wright	Winchester	05/31/78
Joseph M. Caskey	Rose Point	06/07/78
G. M. Robb	Lake Reno	09/01/78
E. Raymond Hemphill	Greeley	11/12/78
S. Ray Blair	Washington	12/01/78
Robert Henning	Oakdale	12/04/78

Removed By Death, 1978

Teaching Elders:

Roy C. Fullerton	Orlando, FL.	05/19/78
Boyd A. White	Hot Springs, NM	10/16/78

Ruling Elders:

Harold Maylon	Lake Reno	11/21/78
Robert J.C. Dill	Sterling	05/03/78
J. Harvey McGee	Shawnee	06/08/78
Oscar McClay	Oakdale	01/06/78
Willard Thompson	Oakdale	02/03/78
John Dale Russell	Bloomington	02/19/78
John W. Kennedy	Bloomington	04/13/78
John H. McFarland	Southfield	04/30/78
John M. Allen	Allegheny	04/05/78
Walter Mandeville	1st Beaver Falls	06/14/78
George Hill	1st Beaver Falls	07/21/78
Raymond Cummings	Morning Sun	06/13/78

Ministers Suspended, 1978

David Burke 08/28/78

Ministers Provisionally Removed From Membership, 1978

Eurie H. Smith 06/17/78

Licentiates, 1978

Larry Falk, Midwest
David Coon, New York
John Delivuk, Ohio-Illinois
Robert Henninger, Ohio-Illinois
David Peachy, Ohio-Illinois
Philip Beard, Pittsburgh
Paul Copeland, Pittsburgh
George Hueber, St. Lawrence

MEMBERSHIP

	12/31/78	12/31/77
Communicant Members	3,964	3,951
Baptized Members	1,105	1,075
Total Membership	**5,069**	**5,026**
Increases:		
By Baptism	100	96
By Profession of Faith	162	121
From Other R.P. Churches	86	81
From Other Denominations	36	48
Other	27	17
Total Increases	**411**	**363**
Decreases:		
Deaths	79	51
To Other R.P. Churches	81	97

To Other Denominations	80	119
Suspended	35	69
Other	93	156
Total Decreases	**368**	**492**

CONGREGATIONAL FINANCES

	1978	1977
Beginning Balances	$ 287,867	$ 264,228
Receipts	2,204,966	2,002,308
Disbursements:		
Pastor's Salaries	626,042	581,825
Synod's Budget	214,295	194,884
Other R.P. Works	159,570	88,313
Other	1,100,745	1,110,089
Total Disbursements	**2,100,652**	**1,975,111**
Ending Balances	**$ 392,181**	**$ 291,425**

ADDENDA

David Coon 2/23/79	Ordained & Installed	Coldenham-Newburgh	Assoc. Pastor
Robert Henning	Installed	Winchester	01/17/79
S. Ray Blair	Installed	Rose Point	04/06/79
John O. Edgar	Released	Southfield	02/28/79
Duncan Lowe	Released	Sharon	04/01/79

Death — Ruling Elder, William Dodds Geneva	02/04/79
Congregation Organized — Southside Indianapolis	1/12/79
Congregation Disorganized — Hot Springs	2/20/79
Death — Paul L. Courson — Rimersburg	5/7/79
— Robert J. Mann — Hebron and Winnepeg	5/24/79
— Malcom McDonald — Southfield	6/4/79

The Report of the Pension Trustees was taken up. Item 1 was referred to the Committee on Finance. Item 2 was referred to the Nominating Committee. The Report as a whole was adopted and is as follows:

REPORT OF THE PENSION TRUSTEES

Fathers and Brethren:

Thanks be to God for his unspeakable gift and for continued grace and mercy.

Our board would report that in the interest of economy we are limiting meetings to one annually. This past year we met in Washington, Iowa, in October and in Kansas City, Kansas, in April. Officers of the trustees for this year are: John Smith, chairman; Robert Morrow, vice-chairman; Ray Blair, secretary and Lou Hutmire, treasurer. Fred Cretors serves as our financial and investment advisor.

Our primary concern this past year has been how properly to fund the pensions now being paid to retired participants. Synod should realize that in approving increased benefits last year, but in refusing the corresponding funds to meet this increased expense, it has contributed to an increased drain upon the resources of this board and has only deferred the obligation to a later date. We would further inform the Synod that the plan for younger men and women commonly referred to as "Plan B" continues to be fully funded from current receipts from participants and congregations. The request for funds from Synod are wholly for the benefits to our older participants and for administrative expenses.

The Pension Trustees have engaged McCready and Keene Co. of Indianapolis, Indiana, to provide an actuarial study of our "Plan A" for older participants to determine our projected need to fully fund this program. This study should be available in the near future.

Your board has also attempted to comply with recommendations of the auditors of Synod's funds. These include a written program for "Plan A" similar to that we now have for "Plan B" as well as the investigating of the status of funds contributed for pensions to determine restrictions upon them. Mr. Cretors has been asked to begin work on preparing the written statements for "Plan A", while Mr. Charles McKissock has been asked to investigate the status of our funds invested with Synod's portfolio.

Again, we would emphasize to presbyteries the need to inform the Pension Trustees of licensures, ordinations, installations, retirements, and changes from active to inactive service. A special form is being prepared for this reporting.

Our investments for "Plan B" are with Franklin Custodial Funds and have shown above 9% return. When we include the beginning year of our program which was not funded that year, our return for the entire period is about 8%. This more than meets our projected requirement of 5.5% growth each year. The market value of our investments for "Plan B" as of March 31, 1979, amounted to $297,684.71.

We view with alarm a movement to limit terms on boards and committees to two terms. Such a limitation upon this board would

be a hardship because of the level of expertise required to serve capably as well as the complexity of pension matters.

Recommendations:

(1) That Synod grant the sum of $47,800 to this board.
(2) That successors to S. Ray Blair and John Smith be elected. The board nominates these men to succeed themselves.

Respectfully submitted,
S. Ray Blair, Secretary

The following special resolutions brought in by the Board of Pension Trustees of Synod were read and adopted by the Court:

Your Board would respectfully report that Ray Dill is unable to serve on this Board and recommends that Bob Finley be elected to fill his unexpired term.

Your Board would seek the authorization of Synod to make special provision to include Paul Copeland under plan "B" of the Pension Program.

The Report of the Committee to Revise the Testimony was taken up. Chapter 21 was taken up, debated and referred back to the committee. Chapter 22 was taken up, debated, and laid on the table until after discussion of the Report of the Committee on Questions on Covenanting.

Dr. Leonard Coppes, a pastor of the Orthodox Presbyterian Church from Harrisville, Pa. was introduced as a fraternal delegate to the Court.

The Court continued the debate of the Report of the Committee to Revise the Testimony. Chapter 23 was taken up, debated, and referred back to the Committee. Chapter 24 was taken up, debated and referred to the Committee. Chapter 25 was taken up, debated and referred to the Committee. Chapter 26 was taken up, debated and referred to the Committee. Chapter 27 was taken up, discussed and adopted without dissent. Chapter 28 was taken up, discussed and adopted by more than a two thirds majority vote. Chapter 29 was taken up, discussed and adopted without dissent. Chapter 30 was taken up and debated.

The Court was recessed in prayer by John Tweed.

SATURDAY, JUNE 9, 1979, 1:30 P.M.

The Court was reconvened in prayer by M.L. McFarland.

The Roll was taken.

The Minutes were read, corrected and adopted.

The Report of the Committee to Revise the Testimony was taken up. Chapter 30 was taken up and adopted by more than a two-thirds majority vote. Chapter 31 was taken up, debated and adopted by more than a two-thirds majority vote. Chapter 32 was taken up and adopted without dissent. Chapter 33 was taken up, debated and adopted without dissent.

The Report of the Committee on Verbal Revision of the Westminster Confession of Faith was taken up. Items 1-4 were adopted. The Report as a whole was adopted and is as follows:

REPORT OF THE COMMITTEE ON VERBAL REVISION OF THE WESTMINISTER CONFESSION OF FAITH

Your committee held two meetings during the year with the representatives of the Orthodox Presbyterian Church and the Reformed Presbyterian Church (Evangelical Synod).

Chapters 2 through 33 have now been finalized. Chapter 1 has been submitted to Dr. Norman Carson, head of the English Department of Geneva College, to be stylized. When a uniform system of punctuation has been implemented the draft will be complete. Our thanks are expressed to Dr. Carson for his help in putting the draft in final form.

Recommendations

1. That the committee be authorized to send copies of the draft to each session, and to other elders of the Church.
2. That sessions and individuals be invited to send suggested revisions to the chairman of the committee (J. Renwick Wright, 3000 Graham Boulevard, Pittsburgh, Pa. 15235) not later than February 1, 1980.
3. That the joint-committee consider each suggestion in a meeting to be held after February 1, 1980, and that necessary revisions be made in the text.
4. That the entire work, with revisions, be presented to the delegates for action at the Synod of 1980.

G. Duncan Lowe
Johannes G. Vos
J. Renwick Wright, chairman

The Report of the Temperance Committee was taken up. Item 1 was adopted. The Report as a whole was adopted and is as follows:

REPORT OF SYNOD'S TEMPERANCE COMMITTEE

Dear Fathers and Brethren,

Your Committee would respectfully submit the following brief report of its activities of the past year:

Material from the secular world, showing the increasing recognition of the damage done to the human race by alcohol and drugs, has been sent out, as in past years, to each congregation of our Church. This has been done in the belief, voiced on page 161-A of our Blue Book, that the Holy Spirit, following the promise of our Lord, is continuing to lead us into all truth. This information, we should not ignore.

Your Committee would state again, its conviction that, while this material can be sent out by a central agency, it is the duty of responsible parties in the local congregation to implement a program of instruction in their congregation, warning against the damage of drugs and alcohol, as an attempt to counter-act the peer pressure and advertising persuasiveness of the present day.

It is your Committee's feeling that this program of instruction is not a take-it-or-leave-it affair, but a "MUST". Our Lord's only remark favoring capital punishment was in regard to getting the "little ones" in trouble: (Matt. 18:6; Mark 9:42; Luke 17:1, 2) and sins of omission —we are told —are as serious as sins of commission. So may we encourage the responsible parties in each congregation not to be weary in this well-doing.

For sources of information, tracts, instructional material and other helpful aids, please note the following:

SIGNAL PRESS, 1730 Chicago Ave., Evanston, Ill. 60201

NARCOTICS EDUCATION, INC. P.O. Box 4390, Washington, D.C. 20012

PROHIBITION NATIONAL COMMITTEE, P.O. Box 2635, Denver, Colo. 80201

TANE PRESS, 6778 Greenville Ave., Dallas, Texas 75231

NATIONAL REFORM ASS'N. 45 S. Bryant Ave., Pittsburgh, Pa. 15202

8:30 MONDAY MORNING, % AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION Suite 1208 Michigan National Tower, Lansing, Mich. 48933

Again, your Committee expresses its sincere appreciation of the assistance given to it by Mrs. M.W. Dougherty and her committee.

Hoping past efforts have been of service to our Church, your Committee will attempt to keep posted on new information as it develops and pass it on to the Church.

Respectfully submitted,
D. Howard Elliott
Darrell Parnell
G. M. Robb
Joseph Worsham
R. Paul Wright, Chairman

The Report of the National Reform Association was taken up, received, and is printed in the Appendix to the Minutes.

The Report of the Committee on Seminary Training Requirements was taken up. The Report was referred back to the committee with a view to bring in a revision of The Form of Church Government VI:3. Their Report is to be to this meeting of Synod.

The Report of the Board of Foreign Missions was taken up. Item 1 was referred to the Nominating Committee. Item 2 was adopted. Item 4 was referred to the Committee on Finance. Item 5 was adopted. In accordance with this action Miss Orlena Lynn and Mr. William Sterrett, missionaries to Japan who are home on furlough, were presented to the Court and addressed the Court. It was announced that the board is re-issuing the call to Raymond Joseph to go to Australia and that they are issuing a call to James Wright to go to Japan.

A partial report of the Nominating Committee was read, adopted and will appear with their final report.

The Court was adjourned in prayer by Donald Weilersbacher.

MONDAY, JUNE 11, 1979, 8:30 A.M.

Synod met pursuant to adjournment in Alexander Hall at Geneva College, Beaver Falls, Pennsylvania, on Monday June 11, 1979, at 8:30 A.M. and was constituted in prayer by William Finley.

The Roll was noted.

Charles Sterrett led the court in devotions speaking from Psalm 80:8 — 19 on the theme, " A Fruitful Vine".

The minutes were read and adopted.

It was moved that the moderator and clerk sign a letter of greetings to the Synod of the Irish Reformed Presbyterian Church. The motion carried.

The following visitors were introduced to the Court:

Pastor Ben Becksvoort, fraternal delegate from the Christian Reformed Church. He is from Akron, Ohio.

Pastor Alvin Smith, fraternal delegate from the Presbyterian Church in America. He is from South Hills area of Pittsburgh.

Alvin H. Shaediger, Field Secretary for Church Relations of the American Bible Society.

The following papers were presented to the Court.

79—4 From Pittsburgh Presbytery concerning the matter of having teaching elders who are ministers —without — pastorates serving on local Sessions as Ruling elders was referred to the Committee on Officers of the Church.

79 — 5 From Pittsburgh Presbytery concerning ordination vows binding the conscience is a re-submission of a paper submitted to the 1976 Synod was referred to a special committee to be appointed by the Nominating Committee to report back to this meeting of Synod.

79 — 6 From the Bloomington Indiana Session and endorsed and transmitted by Ohio-Illinois Presbytery requesting that the 1981 meeting of Synod be held in Bloomington, Indiana at the University of Indiana —was referred to the Committee on Time and Place for the 1981 meeting of Synod.

79 — 7 From the Ohio-Illinois Presbytery and from the four suspended elders from the Selma Congregation concerning their suspension from the office of Eldership was referred to the Judicial Committee.

79 — 8 was divided into three sections. Items 1 and 2 had to do with the re-affirmation of the church's position concerning oath-bound societies was referred to the Judicial Committee. Item 3 concerning the publication of literature regarding the denomination's position was referred by the Board of Education and Publications.

The following special resolution was adopted without dissent by the Synod:

To the Honorable Richard Thornburgh, Governor of the Commonwealth of Pennsylvania Harrisburg, PA 17120

Dear Governor Thornburgh,

We, the One Hundred Fiftieth Synod of the Reformed Presbyterian Church of North America, meeting in Beaver

Falls, Pennsylvania, are greatly disturbed that you have proclaimed the week of June 24 as "Gay Pride Week". We believe that God proclaims in His word that the "Gay" lifestyle is deviate and abnormal and that to publicize and promote it is seriously detrimental to the spiritual and moral strengthening of the Commonwealth and the Nation as a whole.

We believe that homosexuality is a sin, but that the Gospel of Jesus Christ offers both forgiveness and deliverence for this, as well as other sins. We further believe that we should deal compassionately with those who are caught in this sin, but that we should not approve the sin.

We would respectfully remind you that God's Word declares that you as Governor, are to be a "minister of God for good," upholding the law of God as you govern.

We, therefore, join with the House members who voted to request that you rescind this proclamation.

Signed
J. Renwick Wright, Moderator
Paul M. Martin, Clerk

The Report of the Committee on Denominational Programs, Priorities and Financial Policies was taken up. Item 1 — 4a were adopted. Item 4b was amended and adopted. Item 5 and 6 were adopted.

The Report of the Graduate Study Fund was taken up, corrected and is as follows:

GRADUATE STUDY FUND

The only activity in the Graduate Study Fund for 1978 was the granting of the balance of the Fund, $365.59, to J. Renwick Wright for study in preparation for his assuming the Chair of New Testament Studies in the Reformed Presbyterian Theological Seminary; this had already been approved by Synod. The Seminary paid for the balance of his study. Other requests for graduate study for 1979 were denied by the 1978 Synod.

A gift of $1,000. has been received this year and comprises the current balance of the Fund. For procedures in making requests, please see Minutes of Synod 1977, p. 72.

A request from Marion McFarland for $500 in 1979 and $500 in 1980 for a D. Min. Program at Westminster Theological Seminary has been approved by your Committee. A request for $500 from

Synod's Budget in 1980 has been submitted to the Committee on Finance.

Respectfully submitted,
J. Donald Birdsall
Edwin C. Clarke
Bruce C. Stewart, Chm.

The Report of the Board of Foreign Missions was taken up. Item 3 was adopted. It was moved that the Board of Foreign Missions consider Mr. Watt as a possible worker to go to Australia. The Motion carried. The Report of the Foreign Missions was laid on the table until a report concerning the plans for the service of Argos Zodhiates in Cyprus could be brought to the Court.

A partial report of the Nominating Committee was read and adopted and appears with the final report of the committee.

The preliminary report of the Committee on Finance was distributed.

A partial report of the Judicial Committee was distributed and read. Item 1 was adopted and appears with the final report of the committee.

The Court took recess in prayer by Orville Shoop.

MONDAY, JUNE 11, 1979, 1:30 P.M.

The Court was reconvened in prayer by Charles Chao.

The Roll was noted.

The Minutes were read and approved.

The following visitors were introduced to the Court:

Dr. Paul Schrotenboer, executive director of the Reformed Ecumenical Synod.

Jim Lont, director of the Young Calvinist League and fraternal delegate from the Christian Reformed Church.

Pastor Charles Dennison, a pastor of the Orthodox Presbyterian Church.

Joel Belzs, managing editor of the Presbyterian Journal and a member in the Reformed Presbyterian Church Evangelical Synod.

Pastor Robert Atwell, fraternal delegate from the Orthodox Presbyterian Church.

The Report of the Committee on Denominational Programs, Priorities, and Financial Policies was taken up. Item 7

— 9 were adopted. Item 10 and the preceeding paragraph were referred back to the committee. Item 11 was referred back to the committee. Items 12 and 13 and the preceeding paragraphs were withdrawn from the report by the committee. Item 14 was amended and adopted. Items 15 — 17 were adopted. Item 18 was stricken. Items 19 and 20 were withdrawn by the committee for consideration and possible presentation at a later Synod. Item 21 was adopted. The Report as a whole was adopted and is as follows:

COMMITTEE ON DENOMINATIONAL PROGRAMS, PRIORITIES, AND FINANCIAL POLICIES

This Committee had its origin in a paper to the Synod of 1978 from the Board of Trustees, and was assigned (1) to make a thorough review of denominational programs, priorities, and financial policies and to suggest specific alternatives which will better help support the ministries of the denomination; and (2) to provide scriptural grounds for recommended priorities, policies, and alternatives.

In the fulfillment of this assignment, members of the Committee have corresponded extensively, have written a series of seven Background Papers dealing with various aspects of the assignment, and have held one three-day meeting at the Shawnee church. Having reviewed the denomination's programs and its total financial situation, your Committee came to the conviction that, while change is necessary, it can and must be orderly, planned change. Orderly change must be planned from a position of strength, not from the counsel of desperation. Such orderly change is, in the providence of God, still possible for the Reformed Presbyterian Church: our financial position offers much for which to thank God; the situation is serious but not grave, and certainly far from desperate; diligence is necessary, but panic and despair are altogether inappropriate.

A. Central Budgeting in the Reformed Presbyterian Church

To finance denominational programs, the Church depends on two principle sources of income: revenue from invested funds, including endowment, and contributions from congregations and individuals ("Synod's Budget"). The income from the invested funds is designated either by terms of the donors, or Synod. Boards and agencies of the denomination submit annual requests to Synod for funds from the "contributed budget", which requests are referred to the Finance Committee, who in turn coordinate these requests into a proposed "Synod's Budget." Unless granted special permission, boards and agencies of the Church do not

appeal directly to individuals or congregations for contributions, and are assured a specified income for the year. Such a system is known as a "Unified Budget."

The development of this system is instructive. In the nineteenth century, each Board and agency of the denomination raised its own money and had its own treasurer; specific Lord's Days of the year were designated for giving to each cause. Some causes, of course, were more generously subscribed than others — for example, in 1847 the Seminary treasurer resigned in discouragement because the Professor's salary was approximately a year in arrears. All bequests, etc., came to the Committee on Finance, and the Synod took action on each bequest and (by 1897) on any expenditure not covered by contributions.

The 1919 **Minutes** include the report of the Committee on Forward Movement and Coordination. Out of this report came the central treasurer and the Coordinating Committee, and each board requesting funds from Synod. Synod indicated to each Presbytery the amount it was expected to contribute. The Unified Budget was born, by which all money would be paid into a common fund and distributed according to the proportions designated by Synod.

The Synod of 1935 ceased assessing Presbyteries and directed that ". . . . all congregations carry out an every member canvas to ascertain the probable amount said congregation will be able to contribute to Synod's Budget." Apparently few changes have been made in the system since that date. In 1959 the Coordinating Committee was made a permanent committee in order to provide greater continuity from one year to the next. In 1972 the Coordinating Committee, which had been broadly representative, was reduced to six members, and in 1973 was renamed the Committee on Finance.

B. Comparative Financial Survey

A number of the questions raised in the Synod of 1978 deal with fiscal problems which every connectional (or hierarchical) system of church government must face: where will the money come from? and where will it go? In an effort to discover how other denominations have resolved some of these questions, and to place the financial problems of the RPCNA in some broader perspective, your Committee surveyed the chief fiscal officers of 44 U.S. denominations. The complete results of this survey have been circulated to members of Synod separately, and by reference are made a part of the Committee's report. The following summarize the most significant points revealed by the survey.

1. Endowment. 28% of the denominations reporting have an endowment, and an additional 24% report a qualified "no" — e.g., formerly had an endowment; have substantial savings accounts and reserves. The value of the endowments reported ranged from $1.78 to $739.44 per communicant member; our $651.25 per member was the second highest reported. The rate of return on investments ranged from 5.0% to 8.0%; the RPCNA funds returned the third highest rate reported.
2. Unified Budget. 62% of the denominations in the survey have a Unified Budget.
3. Rates of denominational spending. The average denominational budget amounts to 18.6% of total congregational spending; in 1977, ours was 11.03%.
4. Sources of income. The average denomination receives 15.4% of its income from individuals, 68.9% from congregations, and 5% from endowment, while the RPCNA receives 10.12%, 32.08%, and 30.13% respectively. One denomination reported receiving 35% from its endowment, and another reported 34% from bequests and endowment combined.
5. Categories of expenditures. Figures revealed that the proportion of resources allocated by the RPCNA for theological education, publications and Christian Education, and pensions, is significantly higher than comparison norms; our proportion for home missions and social mission (e.g., world hunger) is significantly lower; and our proportion for colleges and foreign missions is somewhat lower than the comparison means.
6. Per Capita contributions. Contributions per communicant member in the RPCNA are 177% of the mean of the Reformed churches responding to this survey, 225% of the 28 denominations in the survey, and 338% of the mean of the 43 denominations reporting financial data in the 1978 **Yearbook of US and Canadian Churches**. Reformed Presbyterian per capita giving is the highest rate in this survey, and if we were included in the **Yearbook** would be the third highest rate among U.S. denominations.
7. Congregational finance and other contributions. 84% of our per capita contributions go for congregational expenditures (vs. a mean of 79% among the 43 denominations in the **Yearbook**). However, because of our higher rate of giving, actual per capita expenditures beyond the congregation are 230% higher than the mean. In other words, Reformed Presbyterian works are better-financed per capita than the average of either all 43 denominations or of 7 other Reformed denominations.

From the data collected, your Committee draws the following conclusions:

1. The Reformed Presbyterian Synod should offer hearty and prolonged thanks to Almighty God for His generous provision for this branch of His Church.
2. The rate of expenditure at the Synodical level is not out of line when compared with spending patterns in other denominations.
3. Having an endowment does not deter our people from contributing to Reformed Presbyterian works.
4. The invested funds supplement a denominational program which is already unusually strong per capita.

At the same time, the Committee emphasizes that denominational policy should come from the Lord and not from statistical norms. We look to other denominations NOT for guidance but for perspective.

C. Long-Range Problems and Ideas

Among the problems falling within the purview of this Committee, some were found amenable to immediate treatment, while others require additional time and further study. The problems and ideas outlined below have been discussed by the Committee and are under continuing study. However, the Committee is not yet ready to make recommendations; we ask that members of Synod forward their comments to the Chairman in writing before October 15, 1979.

1. Questions of Principles
   a. A clarification of the objectives of the denomination
   b. A scriptural study of the financial basis of the Church
2. Questions of Organization and Operation
   a. An evaluation of the system of having a Unified Budget, and consideration of returning to a "schemes of the Church" approach
   b. A consideration of shifting from Income Budgeting (where Synod anticipates the likely or desirable income and apportions it) to Expense Budgeting (where Synod would calculate the cost of necessary programs and find ways to meet the anticipated expenses)
   c. An examination of current trends and developments in law and government which impinge on our financial operations
3. Questions of Efficiency and Effectiveness
   a. The stewardship of people (the problem of matching people and gifts with needs), which is particularly acute in a small denomination

b. A program of stewardship information, by which individuals and congregations may be kept continuously informed about the needs of denominational ministries
c. A program of training for deacons and treasurers, including regular updating, similar in concept to the "Pastors' Refresher Course"
d. A program to counsel members and friends of the Church with regard to wills and annuities, estate taxes, etc.
e. A program to reduce the costs of Synod meetings

D. Immediate Proposals

On the basis of study to date, and of the existing statements of the Church (in the Westminster Confession of Faith, Declaration and Testimony, Book of Church Government, and Covenant of 1871), the Committee offers specific recommendations for immediate action in five areas. Some of these recommendations are preceded by extended discussion; others require little explanation.

E. The need to economize

Evidence suggests that some money could be saved if those conducting the denomination's business were to economize — for example, eliminate unnecessary telephone calls; keep necessary calls brief; reduce travel for meetings; meet in churches and homes instead of airport motels; render a full day's work for a day's pay; and avoid needless car rental.

Recommendation:

1. That Synod's members, appointees, and officers exercise very careful stewardship in the expenditure of the Lord's money.

F. Costs of ecumenical ties

The committee agrees that the denomination has a responsibility to maintain fellowship with other Christian bodies, but notes that the costs of such ties have multiplied during the past decade. These costs include the payment of annual dues, sending delegates, and entertaining fraternal delegates at our meeting of Synod. A summary of these costs, taken from the account of the Miscellaneous Fund, indicates how they have increased:

1968	$ 862.93	1974	$2874.55
1969	1852.92	1975	2518.46
1970	1198.67	1976	3330.88
1971	1473.00	1977	2785.20
1972	2156.36	1978	3641.31
1973	2537.60		

In addition to these expenses, additional costs are incurred as various Boards of the church send delegates to meetings of these organizations.

Recommendation:

2. That Synod direct the Committee on Interchurch Correspondence and Study to give, in its annual report to Synod, an account of all expenditures involved in our membership in the NAE, RES, NAPARC, and NPRF, and in our fraternal relations with other churches.

G. Boards and Committees of Synod

Your committee made direct contact with most of the boards and committees of Synod, telling them of our assignment and asking for information. We offer preliminary recommendations this year which concern two of Synod's Boards, two of Synod's Committees, a Board closely related to Synod, the policies and practices of Synod and her Boards and Committees in general, and Synod's Treasurer.

Recommendations:

3. That Synod direct the Board of Home Missions and the Board of Foreign Missions to report to Synod in 1980 on the feasibility of closer cooperation or an amalgamation of the two Boards; or, if they deem wise and possible, to report a plan for amalgamation.
4. With respect to the Finance Committee:
   a. That in order to bring the practice of Synod back into line with the law and order of the Church (**Bk. Ch. Govt.** XI. 2.), members of the Finance Committee henceforth be made consultative members of the court with their travel paid, but without voting powers unless they be already members of the Court.
   b. That items for inclusion or alteration of Synod's Contributed Budget may be made at any time prior to or during the meeting of Synod. Synod may reject or refer back any recommendation of the Committee on Finance but shall not make any alterations to the recommendations on the floor of Synod.

With respect to the Reformed Presbyterian Home and the Woman's Association, your committee finds that:

a. Synod has long neglected the kind of ministry of mercy that is being demonstrated in the Home, and needs to place it higher on her priority list by becoming more supportive;

b. in order to give where the money is needed most, Synod should be better informed about income already available to the Woman's Association;
c. we may be able to find ways of economizing for both the Synod and the Woman's Association by avoiding the costly duplication of certain costs (e.g., audit fees).

Many factors require Synod's shifting this item to a position of higher priority:

a. God has commanded through His Book that we honor our parents and care for the aged and widows.
b. Aside from a very meager pension for retired missionaries and ministers and their widows, and occasional yearly contributions to the Woman's Association for the Home which they own and operate in Pittsburgh, the Synod has not been directly involved in providing money, personal, or facilities for the care of older people.
c. There are many more older **people who need help.** Sociological trends in general and quick surveys in particular show that a higher and higher percentage of our total church membership is over 65.
d. Other courts of the Church are becoming directly involved. The Irish Synod has now build, owns, staffs, and operates a home for their aged. At least three of our Presbyteries have done research which could lead to their owning and operating such facilities. We could almost surely anticipate that Synod would be asked for more funds and more personnel for this ministry in the years ahead.
e. According to their report in the 1978 Minutes of Synod, the Woman's Association paid out more than $4,000 for "audit and legal", while Synod paid $6,000 for audit the same year. Moreover, the Woman's Association paid over $3,900 for investment services at the same time that Synod paid $5,400 to an investment counselor.

Having in view the objectives (a) of demonstrating a more responsible attitude toward this ministry of mercy, (b) of giving more wisely by knowing where the money is needed most, and (c) of finding some way to avoid unnecessary duplication or overlapping of expense items, we recommend:

5. That Synod ask the Woman's Association to explain to us how we could be of more support in this ministry of mercy and what their thinking is concerning the possibility of their bringing the ministry of the Home more directly under the umbrella of Synod.
6. That the Finance Committee present annually to the Synod a summary of the audit report of the Woman's Association.

With respect to boards and committees in general, your committee finds a very critical need to involve elders who are now underutilized in the grass-roots decision-making of Synod, coupled paradoxically with a need to control the rising costs of large committees and boards. Recommendations:

7. That since a majority of the ruling and teaching elders of Synod are not now serving on any Board or permanent Committee, then (at least until this situation be corrected) no ruling or teaching elder shall be permitted to serve on more than two Boards or permanent Committees at one time.
8. That Synod limit the appointments to permanent Committees to not more than seven members and the appointments to Boards to not more than nine members, except where such changes are found to conflict with charter requirements.
9. That Synod, and the Boards and Committees of Synod, make more use of consultative members, appointing in this capacity elders who are not presently serving on the Boards or Committees.

H. Use of Investments

When income-producing property (e.g., a farm) is bequeathed to the denomination, the historic policy of the Trustees has been to sell it and either to invest the proceeds in securities or (in recent years) to distribute them as Synod directs. In either case, the property may be sold to unbelievers and lost to the congregation which it has supported for many years. At the same time, Covenanter young people interested in establishing independent businesses have been increasingly unable to afford the investment necessary, and in many cases have moved to cities to find employment and have been lost to the congregation. Thus the fiscal policies of the Synod may have contributed to the depopulation of rural congregations.

It appears to your Committee that a policy of investing in people and in local causes would (a) comport better with the Scriptural concepts of the value of the individual, and (b) better support the activities and ministry of our congregations. Offering to sell such properties to qualified Covenanters, as something less than the maximum price and interest, would provide an opportunity to strengthen the congregations rather than the large corporations. Synod's resources would be invested more effectively (even if less lucratively) in ministering to the people of God. Congregations would no longer see their members' resources disposed of to unbelievers while their young people are forced to move out of the community.

For example, the Trustees might consult with the local session about ways to utilize such a bequest most helpfully; a suitable Covenanter might be found to purchase the property on attractive terms; the congregation would gain a stable family, and the denomination's resources would be used to strengthen the church instead of weaken it. The tithes and offerings received during the productive career of a farmer or other independent businessman would more than recompense the initial loss (or lack of maximum profit), not to mention the probable service as deacon or elder, Sabbath School teacher, etc. from which the congregation and denomination would benefit.

Recognizing that such a suggestion leaves many questions unanswered and several potential problems unexplored, your Committee recommends:

14. That the Priorities Committee explore ways to invest resources so as to stabilize and strengthen local congregations.

I. Education and Publication

In recent years, increasing pressure upon the E & P budget has curtailed the publications program, reduced the size of the **Covenanter Witness**, and eliminated some staff positions. It is notable, however, that the proportion of the E & P budget devoted to salaries has been reduced from 58% in 1968 (when the **Witness** and the C. E. Board were not yet merged) to 38% in 1977. That is to say that, overall, more of our resources have in recent years gone into actual production of materials, of which the Crown and Covenant Catalogue is a mute witness. The new **Book of Psalms for Singing** has been the most significant single production of the period. At the same time it is clear that the foreseeable future will see still greater pressure to hold down the requests from Synod's Budget, and therefore declining purchasing power for E & P work. The 1979 budget figure of $43,000 is roughly the same as the level of the early 1970's.

There is, therefore, an urgent necessity to review the whole structure and direction of E & P and to do so before the terms of the present directors expire in 1980 and 1981. The question is, of course, "What kind of staff do we need or can we justify, in order to carry out our program?" More fundamental to that is the question, "What kind of program should we have?" These are questions being considered currently by the E & P Board. Your committee, however, offers the following observations and recommendations.

Publications priorities. From the standpoint of our witness as a church, two categories of publications may be identified:

a. The first category includes those publications which we alone are likely to produce, because they relate to the particular and distinctive testimony which we are obliged by God's Word to bear at any given time. This may vary from time to time, and includes not only "distinctive principles" in the classic sense, but also neglected truths in the whole corpus of Biblical teaching. For example, we publish a Psalter not only for our own use in praise, but to call Christendom in all its branches back to a revived praise. It is material of this order which must have priority in our publishing program.
b. The second category of publications deals with matters of common commitment and interest for Reformed Christians. Here we should encourage cooperation with other churches and publishing houses, both in terms of joint ventures and of the encouragement of individuals to seek publishers other than our E & P Board for their manuscripts. There is no point in channeling our limited resources into the production of, say, a book on "The Divinity of Christ," if such a book can be produced in collaboration with a large publishing house which can produce a better-quality book with the promise of wider distribution. When we do publish materials in this category, the emphasis should be upon quality, with an eye to the widest possible dissemination outside our own bounds.

Subsidies. Subscribers to the **Covenanter Witness** are currently charged $6 per annum; if the **Witness** were to pay for itself the charge would be $13 — $15 annually. Some individuals have expressed the view that subsidies should be removed so that readers would bear the full cost.

Any realistic assessment of the situation precludes withdrawing subsidies from the "church paper." The circulation, coupled with almost exponential increases in paper and postage costs, makes subsidy a necessity if the magazine is to get into the hands of our people **and** have a wider distribution as a tool in witness. The overhead can certainly be reduced, although the effects on quality and frequency may be considerable. In any case, the price of the **Witness** (and indeed of all our testimony-bearing publications) should be set as low as possible to ensure the widest possible distribution. This means, in effect, that because of our responsibility to educate our members and to bear witness to the Truth, we are in the business of subsidizing publications.

Directors. From time to time the Synod has appointed men to serve, full or part-time, in tasks that represent current special emphases of the Synod. God has blessed the church in much of the work that has been done. This has included in the past the posts of Forward Movement Secretary, Home Missions Secretary,

and Youth Secretary. More recently we have had Directors of Educational Services and of Publications. The Committee believes that present programs and resources in education and publications do not justify any more than one full-time position in E & P, and that the Board should even consider the feasibility of going to part-time and volunteer staff for these programs (Recommendation 19).

The Committee also discussed the possibility of having some of the tasks of the present Director of Educational Services taken over by a Secretary for Youth and Mission. The Committee is divided on the advisability of creating such a post, but offers this recommendation to Synod (Recommendation 20).

Recommendations:

15. That priority be given to the publication of materials which proclaim the distinctive aspects of our church's witness.
16. That we cooperate with other churches and publishing houses, whenever possible, in the production of materials dealing with matters in which we share a common doctrinal and practical commitment.
17. That the Board be permitted to subsidize the cost of its publications, at its discretion, in order best to promote their dissemination.
21. That the Committee be continued.

Respectfully submitted,
J. D. Birdsall
Roy Blackwood, Jr.,
Robert E. Catloth
John O. Edgar
Gordon J. Keddie
Robert E. McFarland
Wayne R. Spear
Robert M. Copeland, Chairman

The Court was adjourned in prayer by William Cornell.

MONDAY JUNE 11, 1979, 7:00 P.M.

The Court was reconvened in prayer by Merling Wing.

The Roll was noted.

The Minutes were read and approved.

The following reports of Presbyteries were read: Iowa, Midwest, New York, Ohio-Illinois, Pacific Coast, Pittsburgh, St. Lawrence, and the Japan Commission. Following each

report, a member of the court led in prayer for the Presbytery. The Reports were received and are as follows:

REPORT OF IOWA PRESBYTERY TO THE JUNE, 1979 SYNOD

Iowa Presbytery would report that since the last meeting of Synod we have had one regular meeting, held April 7, 1979.

There are four congregations and one mission station. G. M. Robb retired from the pastorate, leaving the Lake Reno ministry on Sept. 1, 1978. The death of elder Harold Mahlyon on Nov. 21, 1978 reduced the Lake Reno congregation to a mission station status. (This action was taken by the Ad Interim Commission on Dec. 20, 1978.) G. M. Robb remains on our roll of Presbytery. S. Ray Blair was released from the Washington congregation on Dec. 1, 1978, to accept pastoral charge of the Rose Point congregation in Pittsburgh Presbytery. A call was made on March 21, 1979, for Ronald Nickerson to be pastor at Washington. This call has been accepted but Ron Nickerson has not yet been installed. G. Duncan Lowe was released from the Sharon, Iowa pastorate on April 1, 1979, and remains on the roll of Presbytery.

Lake Reno reports a communicant membership of 23, baptized membership of 4, and an average Sabbath morning worship attendance of 15. Marion reports 35, 20, and 34 respectively; Morning Sun — 16, 0, and 8; Sharon — 120, 25, and 69; and Washington — 76, 36, and 73. Washington was the only congregation showing an increase of membership (4). Total membership of Presbytery Dec. 31, 1977 was 366 and Dec. 31, 1978 was 362, a net loss of 4. This includes 3 members from the former Winnepeg congregation.

Two congregations received aid this past year; Marion congregation received $2,000 in 1978 and is scheduled to receive $1,000 in 1979. Washington congregation received $800 in 1978. The congregations of Iowa Presbytery contributed a total of $12,998 to Synod's budget in 1978, a decrease of $1,818 from 1977.

The Washington congregation continues its radio ministry.

The Presbytery Family conference will meet again this year on Aug. 1 — 6 at Lake Darling. Willard McMillan was our special speaker last summer and Bob McCracken will be our main speaker this summer.

This has been a critical year in the life of Iowa Presbytery. Three pastors have left their charges in Iowa Presbytery leaving one active pastor at present among the four congregations and one mission station. We are thankful for the immediate prospect of another pastor coming. One congregation has been reduced to a

mission station status and one congregation has come under disciplinary measures by a commission of our Presbytery, together with special counselling with its former pastor. We trust that under this severe testing the Lord will bless us as a Presbytery with renewed spiritual vitality.

We are much encouraged by the interest of one elder and his family in establishing a reformed witness in the city of Rochester, Minn. This is the Jim Leet family, who moved from W. Lafayette, Indiana, to Rochester.

All of our members are accounted for and our travel fund is paid. Orville Shoop is travel agent for this meeting of Synod. Our delegate to the Board of Corporators is Lauren Wolcott, John McMillan is our representative on the Home Mission Board. Our moderator is John McMillan.

Respectfully submitted,
Thomas A. Joseph, Clerk

REPORT OF MIDWEST PRESBYTERY TO 1979 SYNOD

Since the meeting of Presbytery during the 1978 Synod, we have held two meetings. One meeting was during this meeting of Synod and the other was held October 10, 11, 1978 in Sterling, Kansas.

We rejoice that as a whole the Presbytery has increased in total membership during this past year. This is the first time in a number of years that the membership has increased. The areas of increase show that more members joined by profession of faith and by transfer from other denominations (total of 28) than from transfer from other R. P. congregations (18). This is an evidence of reaching out into the surrounding communities.

There are now 15 organized congregations in the Presbytery. The Hot Springs Congregation was disorganized on February 20, 1979. This action was taken because in God's provicence there is virtually no congregation, or R. P. working team left in Hot Springs. The Presbytery wishes to go on record as honoring those whose vision, energy and sacrifice have carried on the Hot Springs work for so many years.

There are 26 ministerial members of Presbytery at this time. There are no congregations with vacant pulpits. Robert Henning was installed at Winchester January 17, 1979. E. Raymond Hemphill was released from the Greeley Congregation in November 12, 1978 to accept the appointment as stated supply of the Park City Congregation. James Pennington is to be installed in the Greeley Congregation June 9, 1979. One of the ministerial members was removed by death during the past year, Boyd A. White,

October 16, 1978. The ordination of David Burke was suspended August 28, 1978 because of his renouncing presbyterian polity and being re-baptized. At his request he was given a letter of standing at that time.

There is currently only one licentiate in Presbytery, Larry Falk. There are two men, David McGrath and Jerry O'Neill, presently under care as students of theology. Jerry O'Neill will be entering our seminary this fall to begin his study.

The Presbytery sponsors several conferences each year with the aim of discipling and of improving Christian fellowship. The two main conferences are Forest Park and Covenant Heights. The Forest Park Conference was held June 2 — 7, 1979 on the theme "Encouraging One Another." It is encouraging to note that the attendance at this conference was doubled over the previous year. The Covenant Heights Conference will be held August 4 — 11, 1979, on the theme "Relating To Others Obediently." The tasks of fitting the conferences to the needs of Presbytery require much insight and planning. We give thanks to our God for those individuals who have given of their time and energy in preparing these various conferences.

The Presbytery has been strengthened by the growth and development of organized congregations from what once were mission stations. At the present there are no new works within the Presbytery. Presbytery took action at its Synod meeting to begin a new work in Colorado Springs January 1980. Presbytery's Home Missions and Church Extension Committee is also considering other areas as possible locations to begin new work.

In addition to the officers listed in the roster ,our representative to Geneva College Board of Corporators is Wilbur McElroy; our representative to the Board of Home Missions is Bruce Hemphill; our deacon delegate to the 1979 Synod is John Huston. Our Travel Agent for this meeting of Synod is Dennis Wing. Our travel fund is paid in full.

Respectfully submitted,
J. Edward Hindman, Clerk

New York Presbytery Report to Synod

It is with thanksgiving to our Sovereign Lord that this Presbytery makes this report to the Synod.

A number of interesting and challenging things have happened within the bounds of the presbytery during this last year. Two men (Richard Ganz, David Coon) have been ordained to the gospel ministry and installed as associate pastors of Broomall and

Coldenham-Newburgh respectively; The Cambridge congregation that has been without regular pastoral care for almost a year now has a pastor (William Cornell); Two congregations have merged (Montclair, New York); The merged congregations are actively searching for a new location in North New Jersey; and a Mission Station (White Lake) long dormant and by many given up for dead is in the process of rejuvenation.

The Presbytery has at the moment a total of five congregations, all of which are served by at least one pastor. There are two mission stations, White Lake and Easton, both being served by ordained men. We have a present nine ministerial members on our roll of which eight are serving as pastors, associate pastors, or mission workers. The other one is serving another church and will be going to Cyprus soon. Mr. Samuel Sterrett, the son of one of the members of this court, was licenced to preach the gospel at the spring meeting of Presbytery, has finished his seminary training, and is available to the church for a call. Mr. John Brent and Mr. Joseph Paul are students under care as students of theology.

During this year, Richard Ganz was ordained and installed as associate pastor of the Broomall Congregation and David Coon was ordained and installed as associate pastor of the Coldenham-Newburgh Congregation. The New York City congregation and the Montclair mission station merged effective December 1, 1978. William Cornell has accepted the call of the Cambridge Congregation and is serving there at this time although the formal installation has not yet taken place.

The Presbytery continues to support the work in Easton under the direction of Ralph Joseph. It has been a difficult time due in part to the lack of Reformed Presbyterians in the area, but there are signs that the work is prospering. During the year an Advisory Council made up of the men of the Fellowship was formed to take responsibility for the budget and the specific programs planned in the Fellowship.

The house that for years was the center of the work in Montclair recently has been sold and the group in the metropolitan New York area have tentatively found a property suitable for their purpose in northeast New Jersey.

The annual White Lake Family Conference is planned this year for August 17 — 25.

All our members are accounted for, our travel fund is paid in full and our travel fund agent for this meeting of synod is C. S. Sterrett.

Respectfully,
Ralph E. Joseph, Clerk

REPORT OF THE OHIO-ILLINOIS PRESBYTERY

Dear Fathers and Brethren:

The Ohio-Illinois Presbytery would respectfully report, with due Thanksgiving to God, that since the 1978 meeting of Synod, this Presbytery has grown from 12 organized congregations to 14. On September 12, 1978, the Reformed Presbyterian Church of Columbus, Indiana was organized, and on January 12, 1979, the Reformed Presbyterian Church of Southside Indianapolis was organized.

At this time, seven congregations have settled pastors. seven congregations are vacant, as follows: Belle Center, Chicago, Columbus, Hetherton, Oakdale, Southfield, and Southside Indianapolis. The West Lafayette elders have been appointed as the Provisional Session for Chicago, and are providing preaching once each month. Columbus and Southside Indianapolis pulpits are being filled by the Interns from Second Reformed Presbyterian Church of Indianapolis, Garland Kincaid and Licentiate Robert Henninger. Mr. Isaac VerHage (a ruling elder under care of Presbytery and now seeking ordination as a teaching elder), regularly supplies the Hetherton pulpit.

Presently, there are on the roll of Presbytery a total of fourteen ministers, seven of whom are not in the pastorate, as follows: retirees; Samuel E. Boyle, D. Ray Wilcox, and J. O. Edgar; in non-ministerial employment, Philip L. Coon, Donald W. Felker, R. Paul Mathews, Milton Harrington. These last three teaching elders are currently serving by Presbytery's appointment on local sessions. In accord with Synod's action in 1968, the ordination status of these ministers not in the pastorate has been reviewed and continued. These men are available for preaching and for service on Boards and Committees of the church. It is to be noted that a Special Disciplinary Commission suspended Rev. Robert Ulrich effective April 30, 1979, because of practices contrary to the subordinate standards of the denomination. Four ruling elders (Dr. Joe Yelder, George Evans, Johnny R. Brown, Willie C. Brown) have been suspended for disciplinary reasons.

Since last Synod, Rev. Robert Henning was released from the Oakdale, Illinois congregation and that pulpit was declared vacant. Dr. John O. Edgar retired from the Southfield, Michigan congregation, and that pulpit was declared vacant.

This Presbytery presently has nine men under its care. They and their current status are as follows: Licentiate David Peachy is continuing a partially self-supported Internship in his home congregation, West Lafayette; Licentiate Robert Henninger is an Intern with the Second Reformed Presbyterian Church of Indiana-

polis; Licentiate John Delivuk is on the staff of Trinity Episcopal School for the Ministry, in Ambridge, Pennsylvania; Licentiate William Roberts is Interning this summer in Quinter, Kansas, having graduated this May from the Reformed Presbyterian Theological Seminary; Keith Magill is completing his third year at Trinity Evangelical Divinity School, Deerfield, Illinois; Robert Schmidtberger is the summer Intern at Almonte, has finished one year at Reformed Presbyterian Theological Seminary, and plans to attend the Belfast Theological Hall this fall; Paul Finley has completed one full year at Reformed Presbyterian Theological Seminary; James Mc Mahan has completed one full year at Reformed Presbyterian Theological Seminary and is the summer intern at Rochester, New York; Isaac VerHage is seeking ordination as a teaching elder. Presbytery commends these licentiates to the church, and reminds the church that they are available for calls into the pastorate. The Commission of Church Extension of this Presbytery is currently investigating Northeast Indiana/Chicago, Eastside Indianapolis, and central city Indianapolis as possible sites for new church outreach.

God has blessed this Presbytery with growth, for which we sincerely thank Him. He has used the very successful Presbytery family camp, "Covfamikoi," in discipling Covenanters. God has used several congregations to add souls to the Reformed community.

Since the last meeting of Synod, the Ohio-Illinois Presbytery has had one regular meeting (at Oakdale, Illinois, March 22 — 24, 1979), plus this Synod week meeting, Saturday, June 9, 1979. The statistical report has been sent in, all our members are accounted for, and our travel fund is paid in full. Officers for 1979 are: Samuel Boyle, Moderator; Stanley Copeland, Clerk; Robert Morrow, Assistant Clerk; and William Finley, Treasurer. Robert Templeton represents this Presbytery on the Geneva College Board of Corporators, and Raymond Joseph is the representative on the Home Mission Board.

Signed,
Stanley Copeland, Clerk

REPORT OF THE PACIFIC COAST PRESBYTERY

Dear Fathers and Brothers,

The Pacific Coast Presbytery reports six congregations and one mission station under our oversight. The Fresno Congregation is still seeking the will of God concerning where their center of ministry should be. This is hard to determine as the members of the congregation are scattered around the Fresno metropolitan area. We are thankful for the measure of growth God has granted them during this past year. The Los Angeles and Santa Ana Congre-

gations are likewise scattered around their metropolitan area and their buildings are located in areas populated by people of Spanish decent. Most of the people in these areas speak Spanish and many speak only Spanish. Both of these congregations are considering new centers of ministry. A Bible Study is being held on Lord's Day evenings in the Cerritos area, a community about half way between the two church buildings. This is under the oversight of the Los Angeles session and the cooperation of the Santa Ana session. The Phoenix congregation labors under the burden of youthfulness without the benifit of many who have the blessing of experience, and the added burden of major long-term health problems in the families of two of the elders. The San Diego congregation has enjoyed seeing God establish them on a more certain foundation. Their financial situation, which just a couple of years ago was in need of Synodical assistence, is now much better. They are able to support their pastor more fully and he is able to devote more time to his pastoral duties. The Seattle congregation has enjoyed a year of seeing many young believers whom God brought to them last year, become more established in their Christian walk. The Presbytery and the congregation in Anchorage is eagerly anticipating the arrival of Robert Tweed and his family to head up the work there. The people have waited a long time for this. Their faithfulness has been tested and they have endured. We look in faith to God for the monies to support this work and for the outpouring of His Spirit to bring a bountiful harvest that will soon enable this to be an indigenous congregation from which other congregations and ministries may be spawned among the many nationalities that inhabit this great frontier.

We long to see God establish our congregations and equip us for more effective service and evangelism that we may be able to be a light to the thousands of people who are moving into these areas. Some of the fastest growing areas in the nation are in areas represented by our congregations.

All of our congregations have settled pastors. You can find them in our roster. Besides these seven pastors Charles Chao works with the Reformation Translation Fellowship in the Republic of China and Alvin Smith is retired. Jerry Hayenga asked for and was granted his letter of standing to unite with another nomination.

The 1978 conference was held at Warm Beach, Washington. The 1979 conference is planned for Oak-glen Christian Conference Grounds near Yuccipa, California, in the mountains east of Los Angeles. Professor Bruce C. Stewart will be speaking on the theme, "The Character of God".

We are carrying on a regular program of congregational visitation and are seeking to carry out the responsibilities of oversight.

In addition to the officers listed in the roster, Surrendra Gangadean is our representative to the Geneva College Board of Corporators; Donald Piper is our representative to the Board of Home Missions, and Bruce Mazur is our Deacon Delegate to Synod.

Our reports have been completed and forwarded to the proper officers of Synod. Our travel fund is paid in full. Bruce Mazur is our travel agent for this meeting of Synod.

Respectfully submitted,
Paul M Martin, Clerk of Pacific Coast Presbytery

REPORT OF PITTSBURGH PRESBYTERY

The Pittsburgh Presbytery would report that since the last meeting of the Synod we have fourteen congregations under our care in addition to the Mars Mission Station. Twelve of these have pastors and the remaining two are supplied with preaching as they supply their own pulpits and are permitted to administer the sacraments.

We have eighteen ministerial members on our roll in addition to the pastors. Four of these are retired, five are associated with Geneva College, four are professors in the Seminary, one is Emeritus Professor of the Seminary, one is Administrative Secretary of the National Reform Association, one is currently serving as Director of Christian Education, one is a Missionary to Japan and home on a year's furlough, and one is engaged in other work at the present.

Since our last report, we have held our annual Fall meeting at New Alexandria, PA on October 28, 1978 and our annual Spring meeting at Allegheny-Pittsburgh, PA on May 5, 1979. Two special meetings of the Presbytery were held during the past year. On January 27, 1979 a meeting was held for the purpose of examining students under our care for licensure in the Wilkinsburg Church and the second special meeting was held here at the meeting of Synod on June 9, 1979.

The Ad Interim Commission on two separate occasions met to install men as new pastors of vacant congregations. On November 10, 1978 they installed Melville W. Martin as pastor of our Allegheny congregation and on April 6, 1979 they met to install S. Ray Blair as pastor of our Rose Point congregation.

During 1978 Licentiate Charles Leach was transferred to the care of St. Lawrence Presbytery and became Associate Pastor of

the Syracuse, NY congregation. And at our spring meeting Ronald W. Nickerson was transferred to Iowa Presbytery in order to become the pastor of the Washington, Iowa congregation. Licentiate Paul E. Copeland was transferred to the joint presbytery's of Edinburgh/Glasgow of the Scottish Reformed Presbyterian Church and was installed as pastor of the Wishaw ,Scotland congregation. Also Dr. Robert B. Tweed was transferred to the care of Pacific Coast Presbytery.

Presently we have one licentiate, Phil Beard who is acting editor for the COVENANTER WITNESS. In addition we have ten men under our care: Douglas Boydston, Bryon Curtis, Clifford Glovier, Ronald Graham, Robert L. Hemphill, Stephen Hostetter, Daniel Kepple, Ronald Marcinko, Robert Miller and Timothy Russell.

Our Young People have engaged in a productive program under new leadership from pastor Thomas A. Price, Jr. and Ronald Graham. There were two Presbytery Psalm sings held during the year and a Camp-O-Day held on April 12 — 14, 1979 at Camp Lutherlyn with fifty in attendance. The topics of Creation, Abortion and the Aging were discussed. A summer conference is to take place next week, June 18 — 23, 1979 at Camp Lambec, on Lake Erie.

Our Committee on Evangelism and Church Extension has undertaken 3 outreach works this past year. The work at State College, PA has been reviewed and Presbytery is currently providing preaching and care in the person of Walter (Kit) Swartz for the summer months and we are presently providing preaching & teaching for a group of twenty persons in Morgantown, W. VA. We have also begun to look into a new outreach work in connection with our New Castle congregation in the New Castle area.

The officers of the Presbytery are: Moderator — Robert R. Fullerton; Clerk — Ronald V. Good; Assistant Clerk — John H. Tweed; Secretary of Pulpit Supplies — John H. White; Young Peoples Secretary — Thomas A. Price, Jr.; Assistant Young Peoples Secretary — Ronald Graham; Chairman of Ad Interim Commission — Kermit E. Edgar; Chairman of Presbytery's Committee on Evangelism and Church Extension — Kenneth G. Smith; E. Clark Copeland is our representative on the Home Mission Board; John H. Tweed is our Travel Fund Agent.

Our statistical report has been forwarded to the Stated Clerk, our travel fund is paid in full, and all our members are accounted for.

Respectfully submitted,
Ronald V. Good, Clerk

REPORT OF ST. LAWRENCE PRESBYTERY TO THE SYNOD

The St. Lawrence Presbytery would respectfully report that since the last meeting of Synod, we have held our annual Fall meeting at Almonte, Ontario, Canada on October 3, 4, 1978 and a special meeting at Syracuse, New York on December 4, 1978. The special meeting was held for the purpose of ordaining and installing Charles W. Leach, Jr. as associate pastor of the Syracuse congregation.

Almonte, Lisbon, Rochester Fellowship, Syracuse, and Walton all have settled pastors. Lochiel is without pastor or stated supply. The Almonte congregation with the direct assistance of Lochiel and Lisbon has been commissioned by the Presbytery to begin mission work in Ottawa. Rev. F. F. Reade is living with a daughter in Edmonton, Alberta, Canada.

There are five men under the care of our Presbytery. Licentiate George Hueber and his family are living in Oswego, New York and are members of the Syracuse congregation. Carter Rowe and Martin Wilsey are finishing their second years in the Reformed Presbyterian Seminary. Walter (Kit) Swartz is finishing work for graduation from the seminary. Jonathan Watt, a member of the Syracuse congregation, is expected, Lord willing, to enter seminary this Fall. Richard Ganz, under care of our Presbytery last year, was transferred to the care of the New York Presbytery, where he was ordained and installed as associate pastor of the Broomall congregation.

Summer camps were conducted including the White Lake Family Camp with New York Presbytery and the St. Lawrence Family Camp near Lisbon.

We are thanking the Lord for blessing us with growth this year. This is demonstrated in the net increase in our congregational memberships this year. Along with this is the encouragement of the Rochester Fellowship's continuing work and the committment to work in Ottawa, the capital of Canada. There is great promise of a new work begun through a Bible study in Oswego, New York as well. Oswego is a small city about 40 miles north of Syracuse. Rev. Charles Leach of Syracuse is working with two families, including the George Hueber family and their contacts there. The Walton and Syracuse congregations have sent their pastors to Rochester several times during the year to oversee the administration of the Lord's Supper with the Fellowship there.

The officers of the Presbytery are listed in our roster. In addition, Robert Rice is our representative to the Home Mission Board and Paul Faris is our representative on the Board of Corporators for

Geneva College. Edward Robson is on the Board of Superintendents of the Seminary.

The statistical report was forwarded to the Clerk of Synod.

Respectfully submitted,
Robert G. Rice, Clerk

REPORT OF THE JAPAN COMMISSION

The Japan Commission would respectfully report that since the last meeting of Synod, the Commission has consisted of five ministers: Masunaga, Miwa, Spear, Sterrett, and Takiura; and three elders: Kojima, Nitta, and Shinoda. Mr. Sterrett left on November 18, 1978, for the U.S. for a year furlough. We held our regular meetings at Higashisuma, Kobe on July 10, September 11, November 13, January 8, March 12, and May 14, 1979, and a meeting for Mr. Miwa's installation as pastor of Kasumigaoka congregation at Kasumigaoka, Kobe on October 15. We have three congregations (Keiyaku, Higashisuma, and Kasumigaoka) under our care in addition to the Kitasuzurandai Mission Station and the Mukonosoo Gospel Center, which are supervised by the committees appointed by the Commission. At every regular meeting of the Commission the reports of these committees have been presented and discussed. Now we have four pastors and four Sabbath worship services. We hope Mr. Sterrett will return at the end of 1979 and start a worship service at Kitasuzurandai.

This past year was the first year in which all three congregations have had their own Japanese pastors, and they are supported entirely by their own congregations. We thank God for He answered our prayer and would like to make clear that this is far from any completion of the task of missionaries in Japan. The fact is we just barely hold a bulwark for His battle. We really need missionaries to come forward in evangelism as well as establishing a convinced national church. Please do not put your prayer for Japan aside when it is the most needed. We earnestly desire to see a new missionary sent to Japan which is now attempted by the Foreign Mission Board. He will be a great help for Kitasuzurandai work with Mr. Sterrett as well as other new attempts.

The Mukonosoo Gospel Center started its function last May and now Mr. Spear carries responsibility for six different weekly meetings as well as the Sabbath worship service of which the average attendance is 13. We thank God for this good start of the Mukonosoo work and continue to ask your prayer support for it.

Kitasuzurandai work might have been crippled without earnest work of Japanese members, of Spears and of Miss Boyle. We are

thankful for their sacrificial effort to continue this work. We are now waiting for the return of Mr. Sterrett after his furlough. The Lord has continually blessed the meetings there and we still feel that the people of the area show far better response to the evangelistic work than other places where we have experienced.

Mr. Masunaga is again able to take full responsibility as the pastor of Higashisuma congregation, and this congregation has seen fruits of its witness in the growth of church attendance, active home Bible study groups, the election of new officers, and additional baptisms. Keiyaku congregation seems successfully coming through the transition stage from Mr. Spear's pastorate with good co-operation of Mr. Spear and Mr. Takiura. Keiyuaku congregation was blessed in their attempt to raise $5000 in 6 months by member's contribution for helping purchase the Mukonosoo-house. It was done within 4 months. Also there were some additional baptisms there. Kasumigaoka congregation rejoiced in Mr. Miwa's installation as their pastor on October 15. Mr. Miwa carries on very active pastoral work, and has started several new programs with the church member's active support.

Though we have seen this progress we need your prayers since we are getting mature enough to begin to be a self-supporting and self-evangelizing. We heartily appreciate the good co-operation of the missionaries.

The Commission supervised the Summer Conference for Young People the Fall Conference for three churches, the combined Communion, and the Psalm Singing Program. For the year of 1978 every communicant members of three churches has given 6,000 yen ($30) per year for the Commission's work including Kitasuzurandai and Mukonosoo works. The ministers of the Commission have benefited by the study and fellowship of the bi-monthly pastor's study meetings. We also enjoyed good fraternal relationships with other churches, especially the Reformed Church in Japan (CRC, OPC, PCUS related), Japan Christian Presbyterian Church (RPES related) and NAPARC related Missions. Reformation Translation Fellowship, Japan Board consisting of some Japanese reformed christian leaders was formed in December of 1978. Mr. Takiura and Mr. Hashimoto, pastor of Nada Reformed Church (RCJ) presently manage the work, and we are looking forward to giving some help to the cause of RTF. As our continuous hope please pray that some of our fine young men will become pastors of our church.

Officers of the Commission for 1979 are: Mr. Masunaga, Moderator; Mr. Takiura, Clerk; Mr. Nitta, Treasurer.

The minutes of the sessions were examined and found to be in order. Statistical Report has been forwarded to the clerk of the Synod.

Respectfully submitted,
Shigeru Takiura
Clerk of the Commission

The following statement from the Iowa Presbytery regarding the status of Duncan Lowe was received:

The Iowa Presbytery Commission for the Sharon congregation would like to commend Duncan Lowe to continued ministry in the church. We feel the hard-heartedness on the part of many of the Sharon congregation, and the effect that this had on the Lowe family made it impossible for the pastoral relationship to continue. We are deeply appreciative of Mr. Lowe's attitude and progress in working out the initial problems, and announce to the members of Synod that he is available for a call to further ministry.

Following the singing of Psalm 72C, Kenneth Smith preached the Word from Matthew 25:14 — 30 on theme: "The Trust of the Kingdom".

The Court was adjourned in prayer by Ralph Joseph.

TUESDAY, JUNE 12, 1979, 8:30 A.M.

Synod met pursuant to adjournment in Alexander Hall, Geneva College, Beaver Falls, Pennsylvania, at 8:30 A.M. The Court was convened in prayer by Wayne Duffield.

The Roll was noted.

Edward Hindman led the Court in devotions preaching from Matthew 5:13 on the theme "The Salt of the Earth".

The minutes were read and adopted.

Pastor David Compton from the Free Church of Scotland was announced as having come to observe the Court.

The following special resolution was adopted by the Synod: That the Board of Trustees of Synod should reexamine the matter of its investments in corporations in the Light of our prophetic calling as a denomination.

The following papter was presented to the Court:

79 — 9 concerning the use of rules for debate of the Report to Revise the Testimony be used in the debate of other committee reports was referred to the parliamentarians.

The Report of the Board of Home Missions was taken up. Item 1 was adopted. Item 2 was referred to the Committee on

Finance. Item 3 was referred to the Nominating Committee. The Report as a whole was adopted and is as follows:

REPORT OF THE BOARD OF HOME MISSIONS

The Board would respectfully report that 2 meetings were held since the last meeting of Synod, with the Executive Committee empowered to act between meetings. It is expected that another meeting will be held at this Synod. The officers are: President, Bruce Hemphill; Vice President, William Finley; Secretary, A Wayne Duffield; and Louis D. Hutmire, as denominational Treasurer, is a member and Treasurer of the Board, ex officio.

As of December 31, 1978, there was a balance of $10,816. This balance, however, was $909 less than what had been budgeted. This means that the Board began 1979 with less than what was expected. This will have a negative impact upon the 1979 budget and our request of Synod for 1980. In 1978 a bequest of $6,500 was received from Isabella Waddell White of Almonte, Canada. A total of $66,464 was disbursed in 1978 with $41,953 of this amount going to supplement the work of the presbyteries.

In 1978 the Board, through the presbyteries, supported 4 new works (Hays, Westminster, Easton, Rochester); the same as last year. The Board is also helping to fund 4 aid receiving congregations (Marion, Selma, Hetherton) and the Southern Mission. One mission station (Montclair) and 1 congregation (Washington) ceased to be on aid at the end of 1978. A one time grant of $10,000 is being given to the Ohio-Illinois Presbytery toward the Indianapolis Internship Program; $6,000 having been disbursed in 1978 and $4,000 to be disbursed in 1979. The Board continues to make any necessary adjustments and grants as conditions may warrant.

The presbyteries should carefully analyze and evaluate their own situation; especially their church extension program, and pray and budget accordingly. They should also provide the Board with the necessary information as requested in the forms provided by the Board, in order that wise decisions may be made in the use of the Lord's money.

In 1979 the Board, through the Pacific Coast Presbytery, will be supporting an additional new work in Anchorage, Alaska, in the amount of $8,000. Dr. Robert Tweed is scheduled to commence this ministry in June.

The Board has continued to support the work of the Southern Mission through the Ohio-Illinois Presbytery, and plans to con-

tinue this arrangement. In 1978 $15,709 was disbursed from the office of the Trustees of Synod for the work of the Southern Mission. $7,793 of this amount was cash from the Home Mission Board Current Account and $7,000 is budgeted from the same account in 1979 for the Southern Mission. The Board appreciates the work of the Ohio-Illinois Presbytery in overseeing the work of the Southern Mission.

Again this year the Board, in conjunction with the Reformed Presbyterian Theological Seminary, has set up a Summer Training and Placement Program. It is an accredited part of the seminary course in Practical Theology. The program begins June 1 and may continue until August 31. The Board assists congregations participating in the program with matching funds up to 50% of the summer salary. At the writing of this report it appears that Carter Rowe will be working at Sparta, Bill Roberts at Quinter-Hays, Bill Pihl at Fresno, Ron Graham at Topeka, Joseph Paul at Shawnee-Lawrence, Bob Schmidtberger at Almonte, Steve Hostetter at Coldenham, and Jim McMahon at Rochester.

The Board is in the process of considering the recommendation of Synod's Denominational Priorities Committee on the possible amalgamation of the Home Missions and Foreign Mission Boards. Action has been taken to explore this possibility at a joint meeting this fall. The Board, however, does not find it advisable to combine a Home Missions Executive Secretary with a Secretary for Youth.

The plans to hold a seminar on church growth have been postponed to the spring of 1980. It is hoped that this program will help stimulate and ecourage one of the presbyteries in this vital area of the church's ministry.

We want to take this opportunity to remind every congregation and presbytery of the call of Christ to build His Church, as He equips and strengthens us for this task. Let us lay claim to the promise of Christ, "...I will build my church, and the gates of Hades will not overcome it".

Recommendations:

1. That the supplements for the Church Extension Program of the various presbyteries (for 1980) be considered and approved at this meeting of Synod.
2. That the Home Mission Board be granted $54,510 from Synod's Budget.
3. That at this meeting of Synod the representatives from the Iowa Presbytery, the St. Lawrence Presbytery, and 3 Synod appointees, one of whom is to be a woman, are to be elected at this meeting of Synod. (Those whose terms expire at this meeting are:

Duncan Lowe, Max Mann, Robert McCracken, Robert Rice, and Mrs. Kenneth Sanderson).

Respectfully submitted,
A. Wayne Duffield
Secretary

The Report of the Board of Education and Publication was taken up. Item 1 was referred to the Committee on Finance. Item 2 was referred to the Nominating Committee. Items 3 — 9 were adopted. The Court proceeded to hear from Mr. Nickerson and Mr. Bittner. The Court proceeded to the election of a Director of Publication and Educational Materials. The Board presented the name of Donald McCrory. The name of Philip Beard was also placed in nomination. Donald McCrory was declared elected. The Report as a whole was adopted and is as follows:

REPORT OF THE BOARD OF EDUCATION AND PUBLICATION

The Board of Education and Publication met December 1, 1978 and March 29 — 30, 1979, on the campus of Geneva College. The new officers of the Board will be Karl Cunningham, President; Don Birdsall, Vice-President; and Charles McBurney, Secretary. Lou Hutmire serves as Treasurer. The Board is divided into two departments, Education and Publication. The departmental members are: Education — Robert McFarland, '79, chairman; Roy Adams, '80; Karl Cunningham, '81; David Carson, '79; and Wendell Spear, '80. Publication — Bruce Backensto, '79, chairman; Don Birdsall, '81; Joe Caskey, '80; Joe Copeland, '80; and Charles McBurney, '81. The two directors serving Synod through this Board are Ronald Nickerson, '80 in Publication and Lee Bittner, '81 in Educational Services.

The Board recognizes the fine work of Dr. J. G. Vos as editor of the BLUE BANNER FAITH AND LIFE and continues to record thanks to him for a job well done. Though this publication has been under this Board's care in theory our yearly budget for the BBF & L has only been $600 to maintain this magazine which reaches over 1,400 subscribers quarterly. The Board recommends that Synod grant time to Mr. Charles McBurney, when convenient to both Synod and Dr. Vos, for a time of special recognition of Dr. Vos for this service rendered to His Lord and the Reformed Presbyterian Church.

Our Director of Education Services reports the following information concerning a National Family Conference for the RPCNA.

The campus of Carleton College has been secured for August 6 — 13, 1980 (a Wednesday through Wednesday). Mr. Bittner also reports the securing of the following materials ready for publication for our Junior curriculum: GOD: FATHER, SON, HOLY SPIRIT (15 lessons), ACTS AND CHURCH HISTORY (20 lessons), and PUBLIC WORSHIP AND SACRAMENTS (12 lessons). It is hoped that these materials will be ready for use by late 1979. In the area of Youth curriculum the following assignments for materials have been made: THE BELIEFS OF THE RPCNA; THE MINISTRY OF THE DENOMINATION; and SKATCHES OF AMERICAN COVENANTER HISTORY. It is hoped that these will be marketed by late 1979 also. In addition to these new materials the Board offers 72 lessons (weeks) of materials for the traditional "Junior meeting" (see catalogue for this list).

The Board revised the format of the COVENANTER WITNESS costs a total of $18,800 of which Synod subsidizes 42%. In spite of the cut back in personnel expense it remained impossible to continue providing a bi-weekly COVENANTER WITNESS of 16 pages each. Since the Board believed it was obligated to a bi-weekly format and schedule of publication the present format was reached. The 1980 format will be negotiated by the Board at its November, 1979 meeting.

With the proposed Declaration and Testimony revision soon to be overtured the Board is left with a difficult decision regarding the reprinting of the present CONSTITUTION since all existing copies have been sold. With this in mind the Board determined to print 500 copies of the present CONSTITUTION (with changes made by Synod through previous overtures being incorporated in the new edition) with the Westminster Confession of Faith and Declaration and Testimony at the front of the book followed by the existing sections, each section numbered separately. These will be available in the present ringbound format. When the revisions are adopted, D.V., the Westminster Confession of Faith (in the revised language of the present study committee of the NPRF members?) and Declaration and Testimony will be printed in parallel columns as advised by Synod and placed in the front of the book replacing the present WCF and D&T.

It is hoped that by this meeting of Synod some 5,000 copies of the SHORTER TESTIMONY will be available for use. Also a tract on WHY NO ORGAN? should be available soon.

The majority of the Board's time was spent considering who might replace the present Director of Publication whose term with the Synod expired in July, 1980. It was the Board's plan to come to this meeting with a nomination(s) for that position to begin in July of

1980. However, our present Director of Publication, Ronald Nickerson, has informed the Board of his intention to accept the call of the Washington, Iowa, congregation to be their pastor and resign to Synod from his position as Director of Publication effective July, 1979. With this decision and with some knowledge of some of the intentions of the "Priorities Committee" of Synod the Board established a Search Committee whose work everyone knows about through the letters received earlier in the Spring. It is the intention of this Board to bring a nomination(s) before the Synod, D.V., after the Search Committee makes its recommendations to the Board and the Board conducts interviews with those selected by the Committee. With Mr. Nickerson's resignation tentatively taking effect July, 1979, the Board has secured the interim services of Mr. Phil Beard through December, 1979 as Director of Publication.

The Board has also received a tentative resignation from the Director of Educational Services for the Summer of 1980. With this in mind, and also some other possibilities facing the present DES, the Board will purpose the following revised "Job Description" for a new position of Director of Publication and Educational Materials under this Board. The position of Director of Publication and Educational Materials shall be a full-time position with the responsibility of editing the COVENANTER WITNESS and other publications setting forth RPCNA distinctives, as well as other special publications such as THE BOOK OF PSALMS FOR SINGING. This Director shall also be responsible for curriculum development and materials necessary to carry out an effective educational program with the denomination. It is hoped that the person elected by this Synod, to take office the first of 1980, would be able to fill such a position should the present Director of Educational Services resign earlier than the Summer of 1980. Since the Board is scheduled to meet for interviews of applicants for the position June 8 your prayers are coveted regarding the Board's decision and ultimate nomination(s) to be brought before Synod.

The Board has suggested to the Home Missions Board, in connection with their possible desire to secure a full-time Director under their oversight, that such a person be responsible for Youth Ministry within the denomination also.

The Board submits the following recommendations and would suggest Synod consider them separately.

1. That the Board of Education and Publication's budget request for 1980 be approved in the amount of $36,000.
2. That the terms of Bruce Backensto, Robert McFarland and David Carson be filled by three persons. Both Robert McFarland

and David Carson may serve a second three year term. And that the unexpired term of Joe Caskey through 1980 be filled.

3. That Synod allow Mr. Charles McBurney the privilege of the floor when convenient for both Synod and Dr. J.G. Vos that Synod might recognize Dr. Vos's service as editor of the BLUE BANNER FAITH AND LIFE in some fitting fashion.
4. That Synod authorize the Board to print 600 copies of the 1979 MINUTES OF SYNOD to be sold for $5.00 per copy.
5. That Synod adopt in principle the "combining" of the two Director's tasks into one position to be called the Director of Publication and Education Materials.
6. That Synod proceed to elect by ballot Don McCrory to fill the position of Director of Publications and Educational Materials beginning January 1980 for a two and one-half year term. If nominations are made from the floor the names will be referred to the Board for an interview.
7. That up to $18,000 be designated for salary and fringe benefits of the new DPEM.
8. That Synod give five minutes each to Mr. Nickerson and Mr. Bittner as servants of this Board and Synod.
9. That the dates of August 16 — 13, 1980 (Wednesday — Wednesday) be approved for a National Family Conference at Carleton College.

Respectfully submitted,
Board of Education and Publication
Bruce R. Backensto

Mr Joel Belz, managing editor for the Presbyterian Journal, was granted the privilage of the floor to speak about the Journal and the services which it can provide in the area of journalism.

The following special resolution was adopted by the Court: That the Board of Education and Publication consider the feasibility of incorporating the Covenanter Witness into the publication of the Presbyterian Journal and report to the Synod of 1980 regarding the comparative costs and advisability of such a venture.

The Preliminary Report of the Committee on Finance was discussed and received.

Pastor Ben Becksvoort, fraternal delegate from the Synod of Christian Reformed Church, addressed the Court. M. L. McFarland, fraternal delegate to the Synod of the Christian Reformed Church spoke in response.

The Report of the Reformation Translation Fellowship was distributed. Charles Chao addressed the Court on behalf of the Fellowship. The Report was received and is printed in the Appendix to the Minutes.

It was moved that Synod extend an emergency grant to the Reformation Translation Fellowship to make up the deficiency in salary and rent that the Fellowship has not been able to pay Mr. Chao. The motion was referred to the Committee on Finance.

The Report of the Committee on Arrangements was taken up, corrected, adopted and is as follows:

REPORT OF THE COMMITTEE ON ARRANGEMENTS SYNOD OF 1979

Your committee on arrangements is pleased to report the wonderful cooperation of Paul Bischoff, Conference Manager for Geneva College, and of all those who accepted assignments for the devotional sessions of Synod. By early April arrangements had been made for opening meeting of Synod in the Chapel of Old Main, for Sabbath evening convocation in Metheny Fieldhouse, and for regular meetings of Synod in the Dining Room of Alexander Hall, beginning 7:30 p.m. Friday, June 8 and concluding sometime Friday, June 15. Information concerning room and board accommodations had been mailed to all pastors or clerks of session, and to all teaching elders listed in the 1978 MINUTES, with preregistration forms to be returned to the Conference Manager by May 25.

For general accommodations, each delegate to Synod is charged a registration fee of $7.00 for the entire Synod, or $1.50 per day for part time. The Synod has an account number with the college for charging such items as duplicating or mailing. The Committee uses Synod funds for transportation to and from the Pittsburgh Airport, and for the air flight and honorarium of Dr. Jay Adams, our guest speaker for the Sabbath evening convocation.

The devotional theme chosen for this meeting of Synod is "The Vital and Visible Church" I Peter 2:9. Dr. Adams suggested as his subject, "A People Who Belong to Someone," and the devotional periods with subjects and leaders are listed below, all of them in Alexander Hall at 8:30 a.m. on the days indicated:

Sat Jun 9 "A People Belonging to God"
Leader: Don Weilersbacher
Speaker: Ray Blair

Mon Jun 11 "A Frutiful Vine"
Leader: Ray McCracken
Speaker: Charles Sterrett

Tue Jun 12 "The Salt of the Earth"
Leader: Ronald Good
Speaker: Edward Hindman
Wed Jun 13 "The Light of the World"
Leader: Thomas Price
Speaker: Robert McCracken
Thu Jun 14 "Sheep Among Wolves"
Leader: Robert McFarland
Speaker: Bruce Hemphill
Fri Jun 15 "A Letter Known and Read by All"
Leader: Lee Bittner
Speaker: Edward Robson

Respectfully submitted,
Committee on Arrangements for 1979
James Dobbs
Charles McBurney, Chairman
Paul Patterson
Thomas Price
John Tweed
Clarence Wilson

The Report of the Committee on Time and Place for the 1980 Synod was taken up, amended, adopted and is as follows: Your committee would recommend that the Synod of the Reformed Presbyterian Church of Noth America meet on Thursday morning August 7, 1980 at Carleton College, Nothfield, Minnesota at 9 A.M. central daylight savings time.

Signed,
Orville Shoop
S. Ray Blair, Chairman

A partial Report of the Nominating Committee was read, adopted and appears with the Final Report of the Nominating Committee.

Walter "Kit" Swartz, intern working in State College, Pennsylvania, under the oversight of the Pittsburgh Presbytery was introduced to the Court.

The Court was recessed in prayer by Joseph Baumgartner.

TUESDAY, JUNE 12, 1979, 1:30 P.M.

The Court was reconvened in prayer by Paul Wright.

The Roll was noted.

The Minutes were read and approved.

The Report of the Committee on the Officers of the Church was taken up. At the request of the Committee Mr. Wright relinquished the Moderator's chair in order that he could participate in the debate and defense of the Report. Items 1 and 2 were adopted. Item 3 was adopted along with a statement explaining how and when this recommendation would be implemented.

The Court limited debate on each item of the Report to 15 minutes and each speech to 3 minutes.

Items 4 — 6 were adopted. Item 7 was referred back to the committee.

The Court was recessed in prayer by Henry McKelvy.

TUESDAY, JUNE 12, 1979, 7:30 P.M.

The Court reconvened in prayer by Lester Kilpatrick.

The Roll was noted.

The minutes were read and adopted.

The following fraternal delegates to and from other Church Courts brought greetings and reports respectively.

Pastor David Compton brought greetings from the Free Church of Scotland in Canada.

Pastor Robert Atwell brought greetings from the Orthodox Presbyterian Church.

John White responded to him and reported on his visit to the Synod of the Orthodox Presbyterian Church.

Pastor Alvin Smith brought greetings from the Presbyterian Church in America.

John McMillan responded to him.

David Carson reported on his observance of the Associate Reformed Presbyterian Church. His report appears in the Appendix to the Minutes.

Alvin H. Shaediger, Field Secretary for Church Relations of the American Bible Society, reported for the Society.

The Report of the Committee to Canvass the overtures was distributed, read, adopted and is as follows:

REPORT OF THE COMMITTEE TO CANVASS THE OVERTURE

Total Sessions Reporting: 57 (Including 1 provisional, 1 organized 1/12/79)

Total needed to pass overture: 37 out of 55

Total elders reported: 239

Total elders needed to pass overture: 120

Overture #1 which calls for the deletion of the second half of Ordination Vow number 5 so that it would read, "Do you believe that public covenanting is an ordinance of God to be observed by churches and by nations?"

Sessions:	42 Yes	13 No		total sessions 55
Elders:	186 Yes	49 No	4 Abstaining	Total elders 239

Overture #2 which calls for extensive changes in the Form of Church Government. Chapter 12 which is entitled "Rules of Order for a Meeting of Synod". The full statement of the overture is found on page 96 of the **Minutes of Synod 1978** note also the correction noted in the clerk's report in this **Minutes of Synod.**

Sessions:	50 Yes	2 No	1 Tie 2 No vote	Total sessions 55
Elders:	227 Yes	6 No	6 did not vote	Total elders 239

Overture #3 which calls for a change in the Form of Church Government, Chapter 11 paragraph 5. It is concerned with the responsibility of one to serve in the event of the absence or disqualification of the moderator.

Sessions:	51 Yes	3 No	1 No vote	Total sessions 55
Elders:	221 Yes	14 No	4 Did not vote	Total elders 239

Signed,
Wilbur McElroy, Chairman
Kenneth McBurney
Walter McClay

The Report of the Committee on Seminary Training Requirements was taken up. Additions to the Report were distributed, read and debated. Option 1 was lost.

The Court was adjourned in prayer by Wyatt Huston.

WEDNESDAY, JUNE 13, 1979, 8:30 A.M.

The Synod met pursuant to adjournment in Alexander Hall, Geneva College, Beaver Falls, Pennsylvania, on Wednesday, June 13, 1979 at 8:30 A.M. The Court was constituted in prayer by Charles Leach.

The Roll was noted.

The Court was led in devotions by Robert McCracken. He preached the Word from Matthew 5:14 — 16 on the theme, "The Light of The World".

The minutes were read, corrected and adopted.

An offering of $437 was received.

Pastor Howard Hart, fraternal delegate from the Reformed Church in the United States was introduced to the Court.

Ohio-Illinois Presbytery announced that it plans to ordain Isaac Ver Hage to the Gospel Ministry upon acceptance of a call from Hetherton. This action is being taken because of the unusual circumstances involved in this case.

The Report of the Trustees of the Theological Seminary was taken up and read. Item 1 was referred to the Nominating Committee. Items 2 — 4 were adopted. In keeping with item 4 the Court proceeded to hear from Bruce Stewart the President of the Seminary. In keeping with items 2 and 3 the Court proceeded to the election of professors for the Seminary. The Report as a whole was adopted and is as follows:

REPORT OF THE BOARD OF TRUSTEES OF THE REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

The Board of Trustees gratefully recognizes the sovereign providence overseeing the work of the Seminary throughout this past year, and we accordingly express our gratitude, praise and honor unto God through our Lord Jesus Christ.

FACULTY

This year we welcomed Dr. J. Renwick Wright to the faculty. he was inaugurated as Professor of New Testament Studies and Church History on September 19, 1978. His coming has been much appreciated, and he has made a place for himself in the hearts and lives of the Seminary community. Dr. Bruce Willson assisted Dr. Wright in teaching Modern Church History during the spring quarter. Mr. Philip Beard taught a non-credit course, "How to Study the Bible", during the fall quarter, and Dr. Kenneth Smith assisted in our Christian Education course. Miss Rachel George assumed the duties of Librarian in August and has proven herself an efficient and gracious member of our faculty. Dr. Clark Copeland's seven-year term expires at this meeting of Synod. Because of the Board's failure to give proper notice of reelection to the Synod of 1978, at that time he was elected to a one-year term which expires in June of 1980. Dr. Wayne Spear's seven-year term as Professor expires in June of 1981. The Board is herewith notifying Synod of its intention to elect a Professor of New Testament Studies and Church History at the Synod of 1980, for a seven-year term beginning in June of 1981.

STAFF

The new Secretary-Receptionist is Mrs. Mary Spear. Her work has been greatly appreciated. Among her many duties are those of registering students, ordering books and taking care of the finances of the Seminary Bookstore, keeping records, and duplicating of materials for professors and students.

CLASSES

In addition to our regular courses, one evening course in The Bible and Science was offered for credit in the fall quarter. The concentrated course in beginning Greek was taught in the summer of 1978. Twelve students were enrolled. Dr. Wright will teach this course this summer. Because of a lack of sufficient response, the Pre-Synodic conference for ministers and elders scheduled this year was cancelled. A cooperative program with the Coalition for Christian Outreach (a group of approximately 125 persons serving on college and university campuses in Western Pennsylvania and West Virginia) was approved by the Board. Some of these students will become involved in taking courses from our Seminary which will be credited toward their preparation for ministry.

STUDENTS

During the academic year 53 students were enrolled in credit courses at the Seminary. This is an increase of 13 over last year. 38 of these students indicate their intent of completing their M. Div. degree. Ten denominations are represented in the student body, with 16 full-time students from the RPCNA. M. Div. degrees were awarded to five Reformed Presbyterians, May 18. They were: Daniel Kepple, William Roberts, Kenneth Smith, Samuel Sterrett, and Walter Swartz. Three students from other denominations also received the M. Div. degree. Six married and ten single students received financial aid this year. Most of the outstanding Student Aid loans are paid up or are in the process of being reduced.

FINANCES

The total amount received in tuition and fees for 1978 was $27,005. Gifts to the Seminary totalled $28,368. $13,739 was given to the Bruce Willson Recognition Fund. Gifts so far this year total $5,013. Total receipts for the Seminary in 1978 were $150,969. Expenditures were $148,998. The beginning balance was $6,868; the ending balance, December 31, 1978, was $8,840.

The Board approved an increase in tuition and fees for 1980 — 81 of ten per cent.

BOARD OFFICERS

The officers of the Board are:
President: John H. Tweed
Vice-President: William H. Russell
Secretary: Norman M. Carson
Treasurer: Louis D. Hutmire

RECOMMENDATIONS

1. That the following names be referred to Synod's Nominating Committee as nominations for the Board of Trustees of the Seminary (class of 1985): John M. McMillan, Willard G. McMillan, Harold B. Harrington.
2. That Dr. E. Clark Copeland be elected Professor of Old Testament Studies for a term of six years, beginning June, 1980.
3. That Dr. Wayne R. Spear Be elected Professor of Systematic Theology for a term of seven years beginning June, 1980.
4. That Dr. Bruce C. Stewart be heard by Synod on behalf of the Seminary.

Respectfully submitted,
Norman M. Carson, Secretary

Following the counting of the ballots the Moderator was announced that E. Clark Copeland was elected as Professor of Old Testament Studies for a term of six years beginning June of 1980. Wayne R. Spear was elected Professor of Systematic Theology for a term of seven years beginning June 1980.

The Report of the Trustees of Synod was taken up. John Edgar, a Trustee who is a deacon was granted the privilage of the floor. Item 1 was referred to the Nominating Committee. Item 2 and 3 were adopted. Item 4 was referred to the Committee on Finance. Item 5 was adopted. Items 6 and 7 were referred to the Committee on Finance. The Report as a whole was adopted and is as follows:

TRUSTEES OF SYNOD 1978 ANNUAL REPORT

The Trustees of the Synod of the Reformed Presbyterian Church of North America held three regular meetings since the last meeting of Synod. Meetings were held on Saturdays in September, December, and May, with some committees meeting the previous evening. Officers serving for 1978 were: John M. Mitchell, Pres-

ident; Stewart M. Lee, Vice-President; and Louis D. Hutmire, Secretary.

Professional services are rendered to the Board by the following: McKee-Harrison, Inc., Indianapolis, Investment Advisor; Paine Webber Jackson & Curtis, Inc., Pittsburgh, Broker of Record; Charles E. McKissock, Pittsburgh, Legal Counsel; and Deloitte Haskins & Sells, CPA's, Pittsburgh, Auditors.

Income received from Pooled Investments in 1978 was $243,574.01, compared to $229,924.28 in 1977. From this income, $46,825.77 were used to pay the 1978 Office Expense and the balance was distributed to the participating Pooled Investment Funds. The income distribution rate in 1978 was $.2087 per participating share compared with $.1985 per participating share in 1977. Market Value per participating share on December 31, 1978 was $4.141 compared to $4.142 on December 31, 1977.

One new loan from General Investment Funds was made to Dr. J. Renwick Wright.

The following new mortgages were issued in 1978 from Building Loan Funds:

First Beaver Falls R. P. Church	$ 5,000
Hebron R. P. Church	20,000
Orlando R. P. Church	12,000
Gordon J. Keddie	10,000
Thomas A. Price, Jr.	10,000
John H. Tweed	8,000
J. Renwick Wright	10,000
Total	$75,000

No mortgages are in arrears, while some mortgages are being repaid ahead of schedule.

We are thankful to God for His provision in raising $250,394 in 1978 for Synod's Budget, which is substantially higher than that of previous years. This amount provided the $245,000 needed for the 1978 Budget, and $5,394 for application to the previous deficit. This still leaves a $21,336 deficit carried over from prior years. Last year Synod held the 1979 Budget to $245,000, so we are reasonably confident that the amount of $266,336 will be raised in 1979 which should cover the deficit as well as meet the 1979 Budget. We are providing bulletin covers and bulletin board posters this year and encourage each congregation to continue to promote Synod's Budget vigorously. The following chart shows the source of funds for Synod's Budget in 1978 compared with 1977:

Synod's Contributed Budget	1978	1978
Iowa Presbytery	$ 12,998	$ 14,816
Midwest Presbytery	58,864	54,489
New York Presbytery	17,770	16,495
Ohio-Illinois Presbytery	33,240	30,104
Pacific Coast Presbytery	15,066	15,936
Pittsburgh Presbytery	66,806	55, 193
St. Lawrence Presbytery	11,291	9,153
Total Presbytery Contributions	216,035	196,186
Woman's Synodical	24,642	23,541
Individuals	9,717	7,307
Total Contributions	$250,394	$227,034
Transfers From:		
Contingent Account		18,175
Undes. Funds of Synod	18,984	5,614
Total Cash Received	269,378	250,823
Amount Distributed	245,000	260,000
Beginning Balance	(45,714)	(36,537)
Ending Balance	$(21,336)	$(45,714)

The following bequests were received in 1978:

Isabella White, Almonte, Canada:	
Undesignated	$ 1,124.84
Seminary Endowment	5,179,24
Home Missions	5,179.24
Total	$11,483.32
Anna M. Johnston:	
Foreign Missions	$ 860.51
Ina Jane Plumb Dudley:	
Undesignated	640.87
Anna C. McCullough:	
Aged People's Home	
Foreign Missions	
Pension Board	
Seminary	
Southern Mission	
Total	105.68

The sale of the Carithers Hall Property in Cyprus to the American Academy Alumni Association for CL75,000, as reported last year,

was consumated in 1978. Some of the proceeds are being used in Cyprus. In addition, the Central Bank of Cyprus has authorized the Trustees to transfer CL5,000 (approximately $14,000) per year, plus interest, to the United States. The Foreign Mission Board is applying this money towards a New Mission Field Funds.

The Trustees continue to carry a blanket Travel Accident Insurance policy on all delegates traveling on Synod or Presbytery business. For full details, see the 1972 Minutes of Synod, pages 148 — 49.

A group Blue Cross/Blue Shield hospitalization plan is available to pastors and full-time employees of the church. Currently there are 60 subscribers participating in the plan. We would encourage congregations to offer this coverage as a fringe benefit to their pastors.

The Trustees of Synod are concerned that inflation is destroying the purchasing power of the Building Loan Funds and that the 1% and 2% interest rates are not beginning to maintain purchasing power. Therefore, the Trustees have revised their "Statement of Purposes, Job Description and Policies & Procedures for the Building Loan Committee". A revised copy is attached for Synod's information. The basic changes are as follows:

a. A clause was added to section IB and section IC so that mortgages are payable in full if and when the individual leaves the employment of Synod or presbytery or leaves the pastorate.
b. Section IIIC — the interest rate on all loans was increased to 5% (does not affect the mortgages currently held).
c. Section IIID — increased the maximum loan to congregations from $20,000 to $30,000.
d. Section IIIF — all loan periods, except for church construction, has been reduced to ten years.
e. Section IIIG — a reserve of $25,000 will be held for congregations, presbyteries and boards. All other loans will be issued only when there are sufficient funds above the reserve balance.

The Trustees of Synod would like to express their view in regards to Recommendation 10 of the Committee on Denominational Programs, Priorities and Financial Policies, concerning a two term limitation rule for board members. We appreciate the concern of the Committee and as the Trustees of Synod, we have tried to consider all presbyteries when suggesting new individuals for nomination to the Board of Trustees. However, when we consider the various duties of the Trustees of Synod and the work involved, we feel that a two term rule would hamper the work rather than help

it. The Trustees have passed a rule whereby proposed nominations for Board members is to be decided by the Board members who are not up for re-election.

RECOMMENDATIONS:

1. That successors to Francis S. Buck, Louis D. Hutmire and John M. Mitchell, whose terms expire at this meeting of Synod, be chosen.
2. That the 1978 Audit Report be accepted and spread on the Minutes of Synod.
3. That the Statement of Purpose, Job Description and Policies & Procedures for the Building Loan Committee, as revised, be printed in the Appendix of the Minutes of Synod for information.
4. That the current balance of $711.37 in Synod's Undesignated Funds be applied to the deficit in Synod's Budget.
5. That Donald H. McBurney, Chairman of the Trustees of Synod Stewardship Committee be permitted to speak.
6. That the salary of the Treasurer for 1980 be $18,600.
7. That the proposed 1980 Office Budget of $53,850 be approved.

Respectfully submitted,
Louis D. Hutmire
Secretary

Deloitte
Haskins+Sells

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AUDITORS' REPORT

To the Trustees of the Synod of the
Reformed Presbyterian Church of North America:

We have examined the financial statements and supplemental schedules of the Trustees of the Synod of the Reformed Presbyterian Church of North America (the "Trustees") as of December 31, 1978 and 1977 and for the years then ended, listed in the foregoing table of contents. Except as explained in the following paragraph, our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

The Trustees have not obtained a reasonably comprehensive actuarial report and valuation for Pension Plan "A" and, accordingly, we were unable to satisfy ourselves as to the appropriate amounts of pension expense for the years ended December 31, 1978 and 1977 and of the Plan's fund balances as of December 31, 1978 and 1977 and January 1, 1977. As more fully described in Note 8 to the financial statements, pension benefits paid under Plan "A" have been charged to expense and investment income and net gain on investment transactions have been credited to revenue. In our opinion, generally accepted accounting principles require that amounts charged to pension expense be determined in accordance with Opinion No. 8 of the Accounting Principles Board, that pension benefits paid be charged against the pension fund balance, and that investment income and net gain on investment transactions be credited to the pension fund balance.

In our opinion, except for the effects of (1) such adjustments, if any, as might have been determined to be necessary had a reasonably comprehensive actuarial report and valuation for Pension Plan "A" been obtained, and (2) not accounting for pension costs in accordance with generally accepted accounting principles, such financial statements present fairly the financial position of the Trustees at December 31, 1978 and 1977 and the results of their operations and the changes in their fund balances for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Except that our qualifications relating to Pension Plan "A" with respect to the financial statements also extend to the supplemental schedule of support and revenue, expenses, and changes in fund balances of the designated fund, in our opinion, such supplemental schedules, when considered in relation to the basic financial statements, present fairly in all material respects the information shown therein.

Deloitte Haskins & Sells

May 9, 1979

TRUSTEES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

BALANCE SHEET, DECEMBER 31, 1978

ASSETS	EXPENDABLE FUNDS - OPERATING				NONEXPENDABLE FUNDS			
	UNRESTRICTED			PROPERTY AND EQUIPMENT FUND	ENDOWMENT	ANNUITY AND LIFE INCOME	CUSTODIAN	TOTAL FUNDS
	UNDESIGNATED	DESIGNATED	RESTRICTED					
Cash (including passbook savings accounts of $8,448 and certificate of deposit of $10,000)	$ 987	$(37,300)	$11,538			$ 25,053	$ 20,560	$ 20,838
Accounts and notes receivable	27	17,220	100			4,534		21,881
Contributions receivable (Note 1)		64,843						64,843
Accrued investment income receivable		31,787	96			7,010	9,124	48,017
Deferred student aid receivable (Note 1)		51,587						51,587
Inventories (Note 1)		23,746						23,746
Investments (Notes 1 and 2)		363,332	17,141		$1,204,408	548,866	624,439	2,758,186
Building loans receivable (Note 3)		280,865						280,865
Property and equipment - net (Notes 1 and 4)				$117,771				117,771
Other assets (Note 5)		20,117						20,117
Total assets	$1,014	$816,197	$28,875	$117,771	$1,204,408	$585,463	$654,123	$3,407,851
LIABILITIES, DEFERRED RESTRICTED AMOUNTS AND FUND BALANCES								
Accounts payable and accrued expenses	$ 373	$ 9,907				$ 28,444		$ 38,724
Mortgage payable (Note 5)		17,879						17,879
Payables to denomination-related organizations (Notes 1 and 6)						47,700	$654,123	701,823
Total liabilities	373	27,786				76,144	654,123	758,426
Deferred restricted amounts (Notes 1 and 6)			$28,875			509,319		538,194
Fund balances:								
Unrestricted:								
Designated		788,411		$117,771				906,182
Undesignated	641							641
Restricted					$1,204,408			1,204,408
Total fund balances	641	788,411		117,771	1,204,408			2,111,231
Total liabilities, deferred restricted amounts and fund balances	$1,014	$816,197	$28,875	$117,771	$1,204,408	$585,463	$654,123	$3,407,851

See accompanying notes to financial statements.

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

BALANCE SHEET, DECEMBER 31, 1977

ASSETS	EXPENDABLE FUNDS - OPERATING				NONEXPENDABLE FUNDS			
	UNRESTRICTED			PROPERTY AND EQUIPMENT FUND	ENDOWMENT	ANNUITY AND LIFE INCOME	CUSTODIAN	TOTAL FUNDS
	UNDESIGNATED	DESIGNATED	RESTRICTED					
Cash (including passbook savings accounts of $24,172 and certificate of deposit of $10,000)	$19,536	$ 17,412	$11,345			$ 15,325	$ 15,576	$ 79,194
Accounts and notes receivable		12,484	2,927			5,823		21,234
Contributions receivable (Note 1)		32,614						32,614
Accrued investment income receivable		31,534	381			6,581	9,005	47,501
Deferred student aid receivable (Note 1)		40,464						40,464
Inventories (Note 1)		16,953						16,953
Investments (Notes 1 and 2)		391,383	33,290		$1,215,648	541,177	626,154	2,807,652
Building loans receivable (Note 3)		247,389						247,389
Property and equipment - net (Notes 1 and 4)				$123,916				123,916
Other assets (Note 5)		19,374						19,374
Total assets	$19,536	$809,607	$47,943	$123,916	$1,215,648	$568,906	$650,735	$3,436,291
LIABILITIES, DEFERRED RESTRICTED AMOUNTS AND FUND BALANCES								
Accounts payable and accrued expenses		$ 12,532				$ 20,865		$ 33,397
Mortgage payable (Note 5)		18,259						18,259
Payables to denomination-related organizations (Notes 1 and 6)						52,455	$650,735	703,190
Total liabilities		30,791				73,320	650,735	754,846
Deferred restricted amounts (Notes 1 and 6)			$47,943			495,586		543,529
Fund balances:								
Unrestricted:								
Designated		778,816		$123,916				902,732
Undesignated	$19,536							19,536
Restricted					$1,215,648			1,215,648
Total fund balances	19,536	778,816		123,916	1,215,648			2,137,916
Total liabilities, deferred restricted amounts and fund balances	$19,536	$809,607	$47,943	$123,916	$1,215,648	$568,906	$650,735	$3,436,291

See accompanying notes to financial statements.

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

STATEMENT OF SUPPORT AND REVENUE, EXPENSES,
CAPITAL ADDITIONS, AND CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1978

	EXPENDABLE FUNDS - OPERATING					
	UNRESTRICTED					
	UNDESIGNATED	DESIGNATED	RESTRICTED	PROPERTY AND EQUIPMENT FUND	NONEXPENDABLE ENDOWMENT FUNDS	TOTAL FUNDS
Support and revenue:						
Contributions from congregations for Synod's budget	$ 21,000	$195,035				$ 216,035
Contributions from others		78,753				78,753
Bequests	1,786	6,345				8,131
Investment income	46,826	130,586	$803			178,215
Sales of publications, etc		31,036				31,036
Tuition, fees and assessments		93,856				93,856
Other income	672	56,719				57,391
Total support and revenue	70,284	592,330	803			663,417
Expenses:						
Home mission		73,981				73,981
Theological seminary		164,544		$ 8,673		173,217
Foreign mission		122,367				122,367
Education and publication		96,674		838		97,512
Pensions		144,543				144,543
Miscellaneous	21,021	24,045	803			45,869
General office and administration	46,666			335		47,001
Total expenses	67,687	626,154	803	9,846		704,490
Excess (deficiency) of support and revenue over expenses before capital additions, etc	2,597	(33,824)		(9,846)		(41,073)
Capital additions:						
Gifts, grants and bequests					$ 5,179	5,179
Net loss on investment transactions					(963)	(963)
Transfers between funds:						
From undesignated and endowment for designated activities	(20,660)	20,760			(100)	
From undesignated and designated for equipment acquisitions	(832)	(2,869)		3,701		
From endowment to payable to denomination-related organizations (Note 6)					(15,356)	(15,356)
From denomination-related organizations for designated activities (Note 6)		25,528				25,528
Fund balances at beginning of year	19,536	778,816		123,916	1,215,648	2,137,916
Fund balances at end of year	$ 641	$788,411	NIL	$117,771	$1,204,408	$2,111,231

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

STATEMENT OF SUPPORT AND REVENUE, EXPENSES,
CAPITAL ADDITIONS, AND CHANGES IN FUND BALANCES
FOR THE YEAR ENDED DECEMBER 31, 1977

	EXPENDABLE FUNDS - OPERATING					
	UNRESTRICTED					
	UNDESIGNATED	DESIGNATED	RESTRICTED	PROPERTY AND EQUIPMENT FUND	NONEXPENDABLE ENDOWMENT FUNDS	TOTAL FUNDS
Support and revenue:						
Contributions from congregations	$ 35,000	$161,186				$ 196,186
Contributions from others		61,879				61,879
Bequests	17,557	20,049				37,606
Investment income	40,935	125,508	$8,056			174,499
Sales of publications, etc		34,331				34,331
Tuition, fees and assessments		69,444				69,444
Net gain on investment transactions		9,773				9,773
Other income	101	27,797				27,898
Total support and revenue	93,593	509,967	8,056			611,616
Expenses:						
Home mission		64,423				64,423
Theological seminary		125,508				125,508
Foreign mission		99,596				99,596
Education and publication		86,478				86,478
Pensions		119,934				119,934
Miscellaneous	35,021	34,867	8,056			77,944
General office and administration	41,036			$ 9,322		50,358
Total expenses	76,057	530,806	8,056	9,322		624,241
Excess (deficiency) of support and revenue over expenses before capital additions, etc	17,536	(20,839)		(9,322)		(12,625)
Capital additions - Net gain on investment transactions					$ 50,185	50,185
Transfers between funds:						
From undesignated for designated activities	(23,789)	23,789				
From designated for equipment acquisitions		(3,231)		3,231		
Fund balances at beginning of year	25,789	779,097		130,007	1,165,463	2,100,356
Fund balances at end of year	$ 19,536	$778,816	NIL	$123,916	$1,215,648	$2,137,916

See accompanying notes to financial statements.

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

NOTES TO FINANCIAL STATEMENTS

1. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

General

The financial statements of the Trustees of the Synod of the Reformed Presbyterian Church of North America (the "Trustees"), a non-profit corporation organized in Pennsylvania, have been prepared on the accrual basis of accounting.

Basis of Presentation

The Synod is the highest court in the denomination known as the Reformed Presbyterian Church of North America. The Trustees hold title to property and are responsible to the Synod for managing and reporting on the financial condition of the denomination. The financial activities are accomplished through various boards and committees of Synod. Congregations and domestic and foreign missions are sanctioned by the Synod through such boards and seven regional Presbyteries. The accompanying financial statements include the assets, liabilities, fund balances and financial activities of the Trustees and of various boards and committees, including the Theological Seminary.

Although sanctioned by the Synod, domestic congregations and missions and foreign mission fields of the Reformed Presbyterian Church of North America do not have financial accountability to the Trustees. Accordingly, the assets, liabilities, fund balances and financial activities of such organizations are not included in the accompanying financial statements, although the Trustees hold title to certain assets of active domestic missions and congregations and in foreign mission fields. Further, funds disbursed in support of foreign mission fields are charged to expense in the accompanying financial statements.

Funds

The accounts of the Trustees are classified for accounting purposes into funds, established according to their nature and purpose. These accounts (or individual funds) have been grouped in the accompanying financial statements in accordance with certain characteristics as explained below.

. Expendable funds - operating, consisting of the following:

.. Undesignated funds, representing expendable unrestricted funds which are available, at the discretion of the Synod for support of any operations, functions or other matters.

.. Designated funds, representing expendable unrestricted funds which have been designated by the Synod, through the establishment of various boards, for investment and revenue support of a particular purpose or program. Revenues earned from investment of such funds also are designated for use.

.. Restricted funds which have been designated by donors, grantors or other outside parties for support of particular purposes.

. Property and equipment fund, representing the total carrying value of real estate, buildings, library, fixtures and equipment, substantially all of which are designated by the Synod for use as a Theological Seminary.

. Nonexpendable funds, consisting of the following:

.. Endowment funds (including term endowments) that are subject to restrictions of gift instruments or of other means of conveyance requiring in perpetuity, or until the occurrence of some remote event, that the principal be invested and only the income used.

.. Annuity and life income funds that are subject to agreements whereby assets are made available to the Trustees on the condition that the Trustees be bound to pay to the donor or other designated person or organization a stipulated amount or the income earned on fund assets for a period of time specified in the agreements. The balance in such funds is reported as deferred restricted amounts and any excess of income over required disbursements is generally reported as unrestricted income. Under the terms of certain agreements, denomination-related organizations have directed the Trustees to reinvest income earned on fund assets to which they are otherwise entitled to receive. The total amount of such income reinvested is reported as payables to denomination-related organizations.

. Custodian funds that represent funds received by the Trustees from congregations, Presbyteries and other denomination-related organizations which are invested solely for the benefit of and are returnable upon request to such sources. Such funds are reported as payables to denomination-related organizations.

Expendable Operating Restricted Resources

Operating funds which have been restricted by the donor, grantor or other outside party for particular operating purposes are deemed to be earned and reported as revenues of expendable operating restricted funds to the extent the Trustees have incurred expenditures in compliance with the specific restrictions. Amounts received but not yet earned are reported as deferred restricted amounts.

Property and Equipment

Land, buildings and improvements and furniture, fixtures and equipment are carried at cost or estimated fair value at date of gift. Proceeds from sale of fixed assets are transferred to expendable operating unrestricted funds. Depreciation is provided over the estimated useful lives of the respective assets on a straight-line basis.

Investments

Investments are recorded at the lower of cost (or fair market value at date of gift) or market. Net realized gain or loss on disposition of investments is the difference between the proceeds received and the average cost of investments sold.

Substantially all investments are pooled and allocation of income (ordinary income and gains and losses upon sale or other disposition of investments) to the various funds is accomplished using the market value unit method. Substantially all ordinary income from investments of endowment funds is restricted for support of particular purposes. These purposes are usually broad enough to be encompassed within one of the designated boards of the Synod.

Other Matters

Inventories (principally religious publications) are carried at the lower of average cost or market.

Contributions received during early January from congregations and individuals are recorded as receivables when such amounts relate to the prior year's budget. Such contributions are recorded as expendable operating funds, unrestricted

Advances made to eligible seminary students for payment of tuition or related expenses (deferred student aid receivable) are recorded as a deferred charge and are amortized to expense, usually over a period of five years from the date that the graduate seminarian begins service for the Synod.

2. INVESTMENTS

The market values of investments by fund group are as follows at December 31, 1978 and 1977:

Fund Group	Market Values - December 31 1978	1977
Expendable funds - operating:		
Unrestricted-designated	$ 448,968	$ 414,189
Restricted	14,020	30,756
Nonexpendable funds:		
Endowment	2,047,833	2,128,162
Annuity and life income	731,875	658,194
Custodian	707,554	725,960
Total	$3,950,250	$3,957,261

Investments at December 31, 1978 are composed of the following:

	Carrying Value	Market Value
U.S. Government obligations	$ 338,548	$ 324,082
Corporate common and preferred stocks	1,329,687	2,647,706
Corporate bonds	976,852	865,363
General mortgages receivable	113,099	113,099
Total	$2,758,186	$3,950,250

General mortgages receivable are due over periods from one to twenty years and bear annual interest ranging from 5% to 8 1/4%. The aggregate annual amounts of maturities of general mortgages receivable at December 31, 1978 are as follows:

1979	$ 14,264
1980	14,118
1981	7,542
1982	7,767
1983	7,018
After 1983	62,390
Total	$113,099

The general mortgages receivable at December 31, 1978 are due from the following groups:

Congregations of the denomination.....	$ 26,497
Ministers of the denomination.....	74,073
Members of the denomination.....	6,627
Commercial.....	5,902
Total.....	$113,099

The following summarizes the changes in relationships between carrying values and market values of investments for the years ended December 31, 1978 and 1977:

	Carrying Value	Market Value	Unrealized Appreciation (Depreciation) 1978	Unrealized Appreciation (Depreciation) 1977
December 31, 1978.....	$2,758,186	$3,950,250	$1,192,064	
December 31, 1977.....	$2,807,652	$3,957,261	1,149,609	$1,149,609
January 1, 1977.....	$2,366,943	$3,931,330		1,564,387
Increase (decrease) in unrealized appreciation for the year.....			42,455	(414,778)
Realized net gains (losses) for the year.....			(1,755)	90,310
Net increase (decrease) in unrealized appreciation for the year.....			$ 40,700	$ (324,468)

During the years ended December 31, 1978 and 1977, the average annual yield on investments excluding realized net gains (calculated by dividing total dividends and interest earned on investments during the year by the average of the beginning of the year and end of the year carrying value of investments) was 8.9% and 9.1%, respectively, and the annual total return (calculated by dividing total dividends and interest, and realized net gains (losses) earned on investments during the year by the average of the beginning of the year and end of the year carrying value of investments) was 8.8% and 12.6%, respectively.

3. BUILDING LOANS RECEIVABLE

Substantially all of the building loans receivable at December 31, 1978 and 1977 have been granted by the Building Loan Committee at interest rates ranging from 0% to 2% for the purchase or construction of residences or church buildings. All such loans are made to either ministers, employees of the Synod, or congregations. At December 31, 1978 and 1977 the composition of the balances receivable were due from:

	December 31 1978	December 31 1977
Congregations of the denomination.	$143,382	$139,454
Ministers of the denomination.....	124,667	94,186
Employees of the Synod.....	12,816	13,749
Total.....	$280,865	$247,389

4. PROPERTY AND EQUIPMENT

The components of property and equipment at December 31, 1978 and 1977 are as follows:

	December 31	
	1978	1977
Buildings and improvements.....	$210,203	$210,203
Furniture, fixtures and equipment.....	16,812	13,111
Total.....	227,015	223,314
Less accumulated depreciation.....	109,244	99,398
Property and equipment - net.....	$117,771	$123,916

5. EASTON MISSION PROPERTY

The Trustees hold title to property being used by the Easton Mission. The property was purchased in 1977 for $28,500 and was paid for as follows:

- $10,000 from the Easton Mission, which was loaned to the Mission by the Trustees,
- $18,500 through a third-party mortgage loan, as to which the Trustees are legally obligated to pay.

The $10,000 loan from the Trustees is recorded as a receivable under Building Loans Receivable. The unpaid balance of the mortgage at December 31, 1978 and 1977 of $17,879 and $18,259, respectively, is recorded as mortgage payable and the same amounts are recorded as other assets. The congregation has committed itself to pay the mortgage loan and the Trustees intend to deed the property to the Easton Mission once both loans have been paid.

6. CHANGES IN DEFERRED RESTRICTED AMOUNTS AND IN PAYABLES TO DENOMINATION-RELATED ORGANIZATIONS

	Expendable Funds - Deferred Restricted	Annuity and Life Income Funds Payables	Annuity and Life Income Funds Deferred	Custodian Funds - Payables
Balances at January 1, 1977.....	$53,402	$50,475	$468,083	$280,870
Additions - 1977:				
Contributions and bequests.....			16,743	349,050
Investment income...	1,877	3,659	30,731	36,837
Net gains on investment transactions.....	720	1,758	10,760	17,114
	55,999	55,892	526,317	683,871
Deductions - funds expended during 1977.....	8,056	3,437	30,731	33,136
Balances at December 31, 1977.....	47,943	52,455	495,586	650,735
Transfers between funds, January 1, 1978				
To designated.....	(25,528)			
From endowments.....			13,707	1,649
To restricted.....	4,775	(4,775)		
Additions - 1978:				
Investment income...	2,666	2,595	33,321	38,492
Other income.....	1,600			
	31,456	50,275	542,614	690,876

	Expendable Funds - Deferred Restricted	Annuity and Life Income Funds Payables	Annuity and Life Income Funds Deferred	Custodian Funds - Payables
Deductions - 1978:				
Net loss on investment transactions.....	3	34	222	333
Funds expended during 1978.....	2,578	2,541	33,073	36,420
Balances at December 31, 1978.....	$28,875	$47,700	$509,319	$654,123

7. FUNCTIONAL CLASSIFICATION OF EXPENSES

The financial statements of the Trustees summarize expenses separately by their significant programs and supporting activities.

8. PENSION PLANS

There are two pension plans (named Plan "A" and Plan "B") which were adopted effective January 1, 1974 and together cover all ministers, missionaries and employees of the Synod. Reasonably comprehensive actuarial reports and valuations have not been obtained for either Plan "A" or Plan "B". Accordingly, the amounts, if any, of past service cost, of vested benefits, of "normal" cost and of accrued pension fund liability for both pension plans have not been finally determined as of December 31, 1978 and 1977 or for the years then ended. In the case of Plan "B", however, the final determination of such amounts is not expected to have a material effect on the accompanying financial statements. A further description of the two pension plans and the related accounting policies follow:

Plan "A"

Plan "A" is non-contributory and covers basically ministers, missionaries and employees of the Synod who were age 55 and over on January 1, 1974, the date of adoption of the plan. This plan is self-administered and pension benefits, which are charged to pensions expense, are substantially all paid from ordinary investment income or from proceeds of sales of certain investments. The accompanying financial statements include the following assets, fund balances and revenue and expense amounts related to Plan "A":

BALANCE SHEET

	Unrestricted-designated	Endowment	Total
December 31, 1978			
Cash and receivables.....	$ 23,864		$ 23,864
Investments, at carrying value.....	206,876	$113,989	320,865
Total assets and fund balances.....	$230,740	$113,989	$344,729
December 31, 1977			
Cash and receivables.....	$ 16,200		$ 16,200
Investments, at carrying value.....	251,999	$114,082	366,081
Total assets and fund balances.....	$268,199	$114,082	$382,281

STATEMENT OF SUPPORT AND REVENUE, ETC.

Year Ended December 31, 1978			
Investment income, etc.....	$ 31,225*		$ 31,225
Net loss on investment transactions.....	$ 125	$ 78	$ 203
Pensions expense (pension benefits paid).....	$ 83,669		$ 83,669
Year Ended December 31, 1977			
Investment income, etc.....	$ 35,932*		$ 35,932
Net gain on investment transactions.....	$ 6,444	$ 4,695	$ 11,139
Pensions expense (pension benefits paid).....	$ 79,227		$ 79,227

*Includes $8,583 and $9,773 in 1978 and 1977, respectively, earned on endowment fund assets.

The estimated present value of vested benefits at December 31, 1978 is approximately $850,000, and the total market value of investments is $412,471, of which $219,542 relates to investments classified as unrestricted-designated and $192,929 to investments classified as endowment.

Plan "B"

Plan "B" is contributory and covers substantially all ministers, missionaries and employees of the Synod who are not covered under Plan "A". Total pension expense for the years ended December 31, 1978 and 1977 was $47,786 and $40,707, respectively, which includes amortization of past service cost over an average period of approximately 25 years, and is recorded under unrestricted-designated. The Trustees' policy is to fund pension costs accrued. Plan "B" is administered and the funds are invested by the Pension Trustees of the Synod of the Reformed Presbyterian Church of North America. The estimated amount of vested benefits as of December 31, 1978, is less than the amount of the net assets of Plan "B".

9. COMMITMENTS AND CONTINGENCIES

The Trustees have co-signed with the Westminster, Colorado congregation on a mortgage for the purchase of property for that congregation. The unpaid principal balance of the mortgage at December 31, 1978 is approximately $54,000.

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

SUPPLEMENTAL SCHEDULE OF SUPPORT AND REVENUE, EXPENSES,
AND CHANGES IN FUND BALANCES OF THE DESIGNATED FUND FOR THE YEAR ENDED DECEMBER 31, 1978

		Home Mission			Theological Seminary				Foreign Mission Board			Education and Publication			Pensions				Total
	Synod	Board	Southern Mission	Total	Seminary	Seminary Subsidiaries	Student Aid	Total	Board	Subsidiaries	Total	Board	Revolving Fund	Total	Plan "A"	Plan "B"	Total	Miscellaneous	Designated
Support and revenue:																			
Contributions from congregations	$ 195,035																		$ 195,035
Contributions from others	34,360		$ 339	$ 339	$ 28,369	$ 1,180		$ 29,549	$ 5,708	$ 172	$ 5,880				$ 7,550		$ 7,550	$ 1,075	78,753
Bequests		$ 5,179	21	5,200	242			242	882		882				21		21		6,345
Investment income		24,938	6,772	31,710	20,403	240	$ 4,014	24,657	42,564		42,564	$ 1,840		$ 1,840	23,654		23,654	6,157	130,586
Sales of publications, etc.												11,105	$ 19,931	31,036					31,036
Tuition, fees and assessments					20,530			20,530								$ 56,171	56,171	16,955	93,656
Other income		320		320	6,337	5,406	12,899	24,642	956	17,393	18,349	7,850	2,476	10,326		2,153	2,153	929	56,719
Total support and revenue	229,395	30,437	7,132	37,569	75,881	6,826	16,913	99,620	50,110	17,565	67,675	20,795	22,407	43,206	31,225	58,324	89,549	25,116	592,330
Expenses:																			
Salaries and wages			10,047	10,047	95,170			95,170	67,209		67,209	39,902		39,902					212,328
Pensions															83,669	47,786	131,455		131,455
Presbytery aid		41,953	4,567	46,520															46,520
Maintenance and supplies					7,022			7,022				1,769		1,769					8,791
Publications and books					4,077			4,077				24,413	14,871	39,284					43,361
Travel		4,785		4,785	909			909	8,347		8,347	1,754		1,754		1,626	1,626	13,485	32,906
Field		10,388		10,388					20,600	3,000	23,600								33,988
Utilities					9,864			9,864				761		761					10,625
Hospitalization					3,270			3,270	2,977		2,977	2,106		2,106					8,353
Rent												2,700		2,700					2,700
Social security			600	600	1,421			1,421	1,210		1,210	499		499					3,738
Other board expenses		1,545		1,545	85			85	2,305		2,305	25		25		174	174		4,084
Net loss on investment transactions					94			94	10		10	11		11	125		125		700
Miscellaneous			88	88	16,825	17,062	8,785	42,672	15,537	1,172	16,709	2,789	3,074	5,863		11,213	11,213	10,560	87,100
Total expenses		58,671	15,310	73,981	138,697	17,062	8,785	164,544	118,195	4,172	122,367	78,729	17,945	96,674	83,794	60,749	144,543	24,045	626,134
Excess (deficiency) of support and revenue over expenses	229,395	(28,234)	(8,178)	(36,412)	(62,816)	(10,236)	8,128	(64,924)	(68,085)	13,393	(54,692)	(57,930)	4,462	(53,468)	(52,569)	(2,225)	(54,794)	1,071	(33,824)
Transfers between funds or boards, etc.																			
From Synod's budget	(224,000)	34,000		34,000	70,000			70,000	40,000		40,000	50,000		50,000		19,000	19,000	11,000	3,738
Between boards, etc.		(7,793)	8,993	1,200	(4,300)		4,300					5,135	(5,135)		15,000	(15,000)		(1,200)	4,084
From undesignated and endowment	18,760																	2,000	20,760
To property and equipment fund					(2,080)			(2,080)				(789)		(789)					(2,869)
Funds deferred restricted	223				5,566		1,763	7,329	16,860		16,860	1,116		1,116					25,528
Fund balances at beginning of year	(45,714)	16,650	1,431	18,081	94,943	10,906	40,711	146,560	42,790	5,752	48,542	28,870	33,201	62,071	268,199	253	268,452	280,824	778,816
Fund balances at end of year	$ (21,336)	$ 14,623	$ 2,246	$ 16,869	$ 101,313	$ 670	$ 54,902	$ 156,885	$ 31,565	$ 19,145	$ 50,710	$ 26,402	$ 32,528	$ 58,930	$ 230,630	$ 2,028	$ 232,658	$ 293,695	$ 788,411

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

SUPPLEMENTAL SCHEDULE - BALANCE SHEET
OF THE DESIGNATED FUND, DECEMBER 31, 1978

ASSETS		Home Mission			Theological Seminary				Foreign Mission Board			Education and Publication			Pensions				Total
	Synod	Board	Southern Mission	Total	Seminary	Seminary Subsidiaries	Student Aid	Total	Board	Subsidiaries	Total	Board	Revolving Fund	Total	Plan "A"	Plan "B"	Total	Miscellaneous	Designated
Cash		$ (7,947)	$ 8,690	$ 743	$ (56,633)	$ (1,697)	$ 12,129	$ (46,201)	$ (38,885)	$ 85,798	$ 46,913	$ (59,597)	$ 38,294	$ (21,303)	$ 57,806	$ (18,473)	$ 39,333	$ (56,785)	$ (37,300)
Accounts and notes receivable			305	305	220		570	790	1,240	66	1,306	2,914	1,712	4,626		6,154	6,154	3,921	17,220
Contributions receivable	$ 5,395	9,024		9,024	18,578	118		18,696	10,617		10,617	13,269		13,269	5,041		5,041	2,919	64,843
Accrued investment income receivable		7,374		7,374	5,976	1,081		7,057	10,776		10,776	445		445	5,912		5,912	223	31,787
Deferred student aid receivable							51,587	51,587											51,587
Inventories													23,746	23,746					23,746
Investments					89,388		1,001	90,389	17,959		17,959	23,212		23,212	206,876		206,876	24,896	363,332
Building loans receivable																		280,865	280,865
Other assets	2,238																	17,879	20,117
Receivable from Synod's budget		6,172	(6,743)	(577)	43,984	1,318	(9,420)	35,882	30,200	(66,635)	(36,435)	46,286	(29,741)	16,545	(44,895)	14,247	(30,648)	44,102	28,369
Total assets	$ 7,633	$ 14,623	$ 2,246	$ 16,869	$ 101,513	$ 820	$ 55,867	$ 158,200	$ 31,907	$ 19,229	$ 51,136	$ 26,529	$ 34,011	$ 60,540	$ 230,740	$ 2,028	$ 232,768	$ 318,020	$ 845,166
LIABILITIES AND FUND BALANCES																			
Accounts payable and accrued expenses					$ 200	$ 150	$ 965	$ 1,315	$ 342	$ 84	$ 426	$ 127	$ 1,483	$ 1,610	$ 110		$ 110	$ 6,446	$ 9,907
Mortgage payable																		17,879	17,879
Payable to boards	$ 28,969																		28,969
Total liabilities	28,969				200	150	965	1,315	342	84	426	127	1,483	1,610	110		110	24,325	56,755
Fund balances - unrestricted designated	(21,336)	$ 14,623	$ 2,246	$ 16,869	101,313	670	54,902	156,885	31,565	19,145	50,710	26,402	32,528	58,930	230,630	$ 2,028	232,658	293,695	788,411
Total liabilities and fund balances	$ 7,633	$ 14,623	$ 2,246	$ 16,869	$ 101,513	$ 820	$ 55,867	$ 158,200	$ 31,907	$ 19,229	$ 51,136	$ 26,529	$ 34,011	$ 60,540	$ 230,740	$ 2,028	$ 232,768	$ 318,020	$ 845,166

TRUSTEES OF THE SYNOD OF THE REFORMED
PRESBYTERIAN CHURCH OF NORTH AMERICA

SUPPLEMENTAL SCHEDULE - BALANCE SHEET OF THE THEOLOGICAL SEMINARY,
DECEMBER 31, 1978

ASSETS	EXPENDABLE FUNDS - OPERATING		PROPERTY AND EQUIPMENT FUND	NONEXPENDABLE ENDOWMENT FUNDS	TOTAL FUNDS
	UNRESTRICTED - DESIGNATED	RESTRICTED			
Cash	$(46,201)	$11,538			$(34,663)
Accounts and notes receivable	908				908
Contributions receivable	18,578				18,578
Accrued investment income receivable	7,057	96			7,153
Deferred student aid receivable	51,587				51,587
Investments	90,389	11,636		$212,616	314,641
Property and equipment - net			$117,771		117,771
Receivable from Synod's budget	35,882				35,882
Total assets	$158,200	$23,270	$117,771	$212,616	$511,857
LIABILITIES, DEFERRED RESTRICTED AMOUNTS AND FUND BALANCES					
Accounts payable and accrued expenses	$ 1,315				$ 1,315
Deferred restricted amounts		$23,270			23,270
Fund balances:					
Unrestricted - designated	156,885		$117,771		274,656
Restricted				$212,616	212,616
Total fund balances	156,885		117,771	212,616	487,272
Total liabilities, deferred restricted amounts and fund balances	$158,200	$23,270	$117,771	$212,616	$511,857

NOTE - The assets, liabilities, deferred restricted amounts and fund balances are presented in accordance with the classifications in the Trustees' financial statements.

TRUSTEES OF THE SYNOD OF THE
REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

SUPPLEMENTAL SCHEDULE OF INVESTMENTS
AS OF DECEMBER 31, 1978

COMMON STOCK Number Shares	Securities	COMMON FUND Carrying Value	COMMON FUND Market Value	SMITH FUND Carrying Value	SMITH FUND Market Value
	Utility Group				
2,300	American Tele. & Teleg.	$ 74,992.52	$ 139,150		
200	Cincinnati Gas & Electric			$ 5,001.09	$ 4,000
1,719	Commonwealth Edison Company	12,122.50	44,264		
1,350	General Tele. & Electronics	41,581.75	38,306		
500	Kansas Power & Light	7,812.50	9,500		
352	Public Service Electric & Gas	8,096.00	7,128		
1,200	Texas Utilities	22,063.54	22,650		
		166,668.81	260,998	5,001.09	4,000
	Financial Group				
1,000	B. T. New York Corporation	20,140.00	33,250		
1,939	Chase Manhattan Bank	25,400.00	56,958		
3,284	Continental Corporation	20,736.00	80,458		
450	Fidelcor	6,412.50	5,231		
769	Fifth Third Bancorp			15,518.25	26,915
300	Manufacturers Hanover Corp.	11,775.00	9,675		
4,804	Pittsburgh National Corp.	43,138.55	174,746		
501	Republic Financial Services, Inc.			2,672.00	12,400
1,590	Southwestern Life Insurance			24,939.00	29,614
		127,602.05	360,318	43,129.25	68,929

COMMON STOCK Number Shares	Securities	COMMON FUND Carrying Value	COMMON FUND Market Value	SMITH FUND Carrying Value	SMITH FUND Market Value
	Consumer & Service				
1,568	**Amstar**	2,872.90	25,088		
1,000	**Colgate Palmolive**	24,374.86	16,625		
8,000	**Dun & Bradstreet, Inc.**	6,360.00	279,000		
1,000	**General Foods**	41,688.95	32,125		
200	**Genuine Parts Company**	7,500.00	7,775		
1,080	**H. J. Heinz Company**	3,728.80	42,930		
460	**J. C. Penney Company**			12,275.41	13,973
200	**Marlennan**	10,098.78	12,350		
1,500	**Sears Roebuck Company**	50,552.11	29,625		
		147,176.40	445,518	12,275.41	13,973
	Energy Group				
1,050	Ashland Oil & Refining	$ 4,557.73	$ 53,156		
600	Continental Oil Company	11,697.54	16,875		
2,288	Exxon Corporation	26,343.17	112,398		
3,355	Gulf Oil Corporation	13,923.25	78,423		
200	Mapco Incorporated	8,800.00	5,775		
1,200	Pennzoil Company	4,725.00	36,900		
900	Standard Oil of Indiana	38,219.24	50,963		
1,446	Texaco Incorporated	41,005.46	34,523		
		149,271.39	389,013		

COMMON STOCK Number Shares	Securities	COMMON FUND Carrying Value	COMMON FUND Market Value	SMITH FUND Carrying Value	SMITH FUND Market Value
	Basic & Industry				
208	Air Products & Chemicals	7,216.00	4,914		
100	Dupont De Nemours	19,699.75	12,600		
1,500	Eltra Corporation	3,240.00	41,625		
2,000	General Electric Company	57,771.75	94,250		
1,000	General Motors Corporation	13,650.00	53,750		
1,100	Intern'l. Tel. & Tel.	52,696.65	29,700		
800	Joy Manufacturing	3,680.00	22,200		
95	Monsanto Company			$ 6,074.47	$ 4,465
105	Monsanto Company	10,217.27	4,935		
400	Phelps Dodge Corporation	5,444.21	8,400		
2,700	T. R. W. Incorporated	30,348.00	97,200		
700	Weyerhaeuser	21,317.89	17,238		
1,950	Witco Chemical	12,415.00	40,463		
		237,696.52	427,275	6,074.47	4,465
	Technology Group				
2,300	Abbott Laboratories	35,169.70	77,625		
500	Abbott Laboratories			8,737.50	16,875
200	American Home Products			8,604.04	5,625
300	American Home Products	10,060.35	8,438		
250	Corning Glass Works	22,586.53	13,313		
1,192	Eastman Kodak, Inc.	4,660.72	69,881		
500	Honeywell Corporation	42,439.70	34,750		
452	Intern'l. Business Machines	109,779.69	134,922		

COMMON STOCK Number Shares	Securities	COMMON FUND Carrying Value	COMMON FUND Market Value	SMITH FUND Carrying Value	SMITH FUND Market Value
	Technology Group (con'd)				
300	Minnesota Mining & Manufacturing	$ 17,776.45	$ 18,938		
900	N. C. R. Corporation	6,545.30	54,450		
1,000	Smith Kline Corporation	27,946.93	91,500		
1,400	Upjohn Company	30,424.67	68,425		
300	Warner Lambert Company	9,262.00	7,125		
1,000	Xerox	93,247.75	53,250		
		409,899.79	632,617	17,341.54	22,500
COMMON STOCK TOTALS		$1,238,314.96	$2,515,739	$83,821.76	$113,867
CONV. PREFERRED STOCK					
800	Textron, Incorporated	$ 7,550.00	$ 18,100		

BONDS

Securities Common Fund	Interest Rate	Date of Purchase	Par Value	Maturity Date	Carrying Value	Market Value
American Sugar Company	5.300	10/63	15 M	1993	$ 13,381.11	$ 9,225
Amer. Tel. & Tel. Co.	4.375	02/64	20 M	1985	17,163.83	15,575
Amer. Tel. & Tel. Co.	5.500	01/77	10 M	1997	7,675.00	6,731
Amer. Tel. & Tel. Co.	7.125	01/77	15 M	2003	14,587.00	12,113
Arco Pipeline	8.000	01/77	25 M	1982	25,975.50	23,500
Bell Telephone of Pa.	6.750	04/68	5 M	2008	5,040.15	3,719
Bethlehem Steel	5.400	01/77	10 M	1992	8,400.00	7,863
Burlington Industries	5.000	01/77	10 M	1991	8,900.00	6,900
Carolina Power & Light	8.750	02/70	50 M	2000	50,875.00	44,938
CashFund					35,254.37	35,339
Continental Oil Company	7.500	02/70	40 M	1999	39,000.00	33,200
Delmarva Power & Light	8.750	02/70	50 M	2000	50,375.00	44,875
Duke Power Company	7.000	06/69	25 M	1999	23,176.84	19,031
Ford Motor Credit	8.625	01/77	10 M	1983	10,500.00	9,538
General Motors Acc. Corp.	5.000	12/60	25 M	1980	24,475.87	22,750
General Motors Acc. Corp.	4.625	01/77	10 M	1982	9,200.00	8,500
General Tel. of Florida	8.625	02/70	40 M	2000	39,892.00	35,625
Georgia Power	8.625	04/70	50 M	2000	48,500.00	42,563
Great Northern Railway	2.750	01/77	5 M	1982	3,925.00	4,063
Hawaiian Electric	9.000	01/77	20 M	2000	20,800.00	18,800
Household Finance Corp.	8.300	03/76	25 M	1986	25,593.75	23,047

Common Fund (continued)	Interest Rate	Date of Purchase	Par Value	Maturity Date	Carrying Value	Market Value
Houston Light. & Power	7.500	06/69	10 M	1999	$ 10,208.33	$ 8,038
Intern'l. Harvester Co.	4.800	03/66	17.5 M	1991	14,278.23	14,241
Marathon Oil Company	8.500	02/70	40 M	2000	40,400.00	36,750
Massachusetts Electric Co.	7.625	06/69	10 M	1999	9,822.01	8,013
Minnesota Mining & Manuf.	8.200	06/75	25 M	1985	25,500.00	22,906
Mobil Corporation	8.500	02/77	25 M	2001	25,712.50	25,000
Money Market Management					214.00	214
Monongahela Power Co.	5.500	04/66	5 M	1996	5,016.94	3,225
Monsanto Company	8.000	07/75	25 M	1985	25,379.03	23,313
New York Telephone Co.	7.500	05/69	25 M	2009	24,192.88	20,219
Northern States Power	6.125	02/70	50 M	1995	40,000.00	35,469
Ohio Edison Company	8.250	10/69	10 M	1999	10,231.25	8,469
Pacific Gas & Electric	4.500	01/77	9 M	1986	6,986.00	6,401
Pfizer Incorporated	4.000	03/72	25 M	1997	26,687.50	19,938
Phila. Electric & Power	4.500	02/70	50 M	1994	32,812.50	27,750
Pub. Service of Colorado	5.875	02/70	50 M	1997	38,500.00	33,657
Southern Calif. Edison Co.	6.375	02/70	40 M	1993	34,100.00	29,800
Standard Oil of Calif.	4.375	05/75	18 M	1983	14,062.50	14,625
Union Electric Company	8.250	02/70	50 M	1999	49,000.00	42,750
Virginia Electric & Power	9.000	05/70	24 M	2000	24,060.00	22,215
Wisconsin Electric & Power	5.000	02/70	50 M	1990	36,000.00	33,657
Xerox	6.000	10/70	1 M	1995	1,000.00	818

Common Fund (con'd)	Interest Rate	Date of Purchase	Par Value	Maturity Date	Carrying Value	Market Value
U.S. Treasury Notes	8.000	09/76	50 M	1986	50,020.00	46,766
U.S. Treasury Notes	7.625	06/76	64 M	1980	64,677.51	61,760
U.S. Treasury Notes	7.375	08/76	50 M	1981	49,859.38	47,688
U.S. Treasury Notes	7.250	02/77	42 M	1984	42,016.80	38,522
U.S. Treasury Notes	7.500	01/77	10 M	1993	10,425.00	8,750
U.S. Treasury Notes	8.125	01/77	10 M	1982	10,809.00	9,606
U.S. Treasury Notes	7.250	12/77	40 M	1979	40,200.00	38,962
U.S. Treasury Bills	7.900	07/78	65 M	1979	62,536.50	64,690
					1,307,398.28	1,182,107
Smith Fund						
U.S. Treasury Notes	7.250	02/77	8 M	1984	8,003.20	7,338

SUMMARY OF FUNDS:

	Pool	Smith	Total
Common Stocks:			
Carrying Value	$1,238,314.96	$ 83,821.76	$1,322,136.72
Market Value	2,515,739.00	113,867.00	2,629,606.00
Conv. Preferred:			
Carrying Value	7,550.00		7,550.00
Market Value	18,100.00		18,100.00

SUMMARY OF FUNDS:

	Pool	Smith	Total
Bonds:			
Carrying Value	1,307,398.28	8,003.20	1,315,401.48
Market Value	1,182,107.00	7,338.00	1,189,445.00
Totals:			
Carrying Value	$2,553,263.24	$ 91,824.96	$2,645,088.20
Market Value	$3,715,946.00	$121,205.00	$3,837,151.00

That the Board of Trustees of Synod further revise their Statement of Purpose, Job Description and Policies and Procedures for the Building Loan Committee to make provisions for the retired minister to secure a housing loan.

The following special resolution was adopted by the Synod:

The Report of the Committee on Seminary Training Requirements was taken up. Option 2 was referred back to the Committee to combine it with item 4 to report back to this meeting of Synod.

An Intermediate Report of the Committee on Finance was distributed and read. It was moved that Synod instruct the Committee on Finance to reconsider the request on behalf of Mr. Chao and the Reformation Translation Fellowship. The motion was referred to Mr. Catloth to take to the meeting of the Fellowship and to report back to this meeting of Synod. The Report was received.

The Report of the Committee on Interchurch Correspondence and Study was taken up. Item 1 was referred to the Nominating Committee. Items 2 and 3 were adopted.

Dr. Marion Barnsm, Chancellor of Covenant College, was introduced as the fraternal delegate from the Synod of the Reformed Presbyterian Church Evangelical Synod.

WEDNESDAY, JUNE 13, 1979, 1:30 P.M.

The Court was reconvened in prayer by Donald Fulk.

The Minutes were read and adopted.

The following fraternal delegates from and to respective Synods were introduced to the Court and brought greetings and reports respectively:

Chancellor Marion Barnes brought fraternal greetings from the Synod of the Reformed Presbyterian Church Evangelical Synod.

James Wright reported as fraternal delegate to the Synod of the Reformed Presbyterian Church Evangelical Synod. The Report is printed in the Appendix to the Minutes.

Pastor Howard Hart brought fraternal greetings from the Synod of the Reformed Church in the United States.

Duncan Lowe responded to Mr. Hart.

The report of the Committee on Officers of the Church was taken up. The Court by more than a two-thirds vote reconsidered item 6. Item 6 and the Report as a whole was recommitted to the Committee. The approved items will appear in the minutes and with the Report as a whole will

appear in the Appendix to the Minutes. The Committee was continued and instructed to prepare constitutional changes and permitted to hold two full meetings during the year. The approved items are as follows:

Recommendation 1. That Synod adopt in principle the above Doctrinal Development and Summary as a fit defense of the biblical nature of the office of elder.

Recommendation 2. That Synod affirm that Scripture teaches that there is one office of elder and that there exists within that office the two prime functions of ruling and teaching.

Recommendation 3. That Synod instruct all elders whose membership is currently held only in presbytery to become members in the Reformed Presbyterian Church of North America congregation where they normally commune.

This recommendation is to go into effect only when the proper constitutional changes have gone down in overture and declared to be the law and order of the church.

Recommendation 4. That Synod approve of local congregation's electing to their sessions previously ordained elders (ruling or teaching) now in their membership who are able and willing to serve.

Recommendation 5. That Synod instruct its presbyteries to maintain oversight of the ministerial credentials of all those elders in its bounds who publically exercise the teaching aspects of their office.

The following motion was adopted: That Synod declare that ministers not officially installed as teaching elders of particular congregations may become members of the congregation where they ordinarily worship.

The Parliamentarians ruled that since those generally designated as "the Pastor" are not included in the above resolution there is no need to overture the church to carry out the resolution.

It was moved that the Committee on Officers of the Church, in light of Scriptural principles, study, and report to the next Synod on the following matters: a. The propriety of a ruling elder administering the sacraments. b. The propriety of ordaining a ruling elder a second time, when he becomes a teaching elder.

The Report of the Committee on Theological and Practical Steps toward Church Union was taken up and read. The recommendation was amended and adopted. The Report as a whole was adopted and is as follows:

COMMITTEE ON THEOLOGICAL AND PRACTICAL STEPS TOWARD CHURCH UNION

The Covenant of 1871 contains this paragraph:

"That, believing the Church to be one, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves; and inimical to true religion, and trusting that divisions shall cease, and the people of God become one catholic church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name and to feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will by di semination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness."

Were our church fathers of a century ago correct in this declaration? is the Church "one?"

The following passages substantiate the doctrine of the unity of the Church and the obligation of the Church to maintain unity: John 10:16 — "And I have other sheep, which are not of this fold; I must bring them also, and they shall hear my voice, and they shall become one flock with one shepherd."

John 17:11 — "And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given me, that they may be one, even as We are."

John 17:20-23 — "I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in us, that the world may believe that Thou didst send Me. And they glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me."

I Cor. 1:10 — "Now I exhort you brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment."

I Cor. 10:16-17 — "Is not the cup of blessing which we bless which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread."

I Cor. 12:13 — "For by one Spirit we were all baptized into one body . . . . . .

II Cor. 13:11 — "Finally brethren, rejoice to be made complete, be comforted, be likeminded, live in peace; and the God of love and peace shall be with you."

Eph. 2:21, 22 — "In whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit."

Eph. 4:1-6 — "I therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all."

Col. 3:14 — "And beyond all these things, put on love, which is the perfect bond of unity."

Gal. 3:28, 29 — "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

These passages teach the unity of the Body of Christ and the responsibility of the church to maintain that study.

We also recognize the Biblical doctrine of separation:

II Cor. 6:14-17 — "Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, 'I will dwell in them and walk among them; and I will be their God, and they shall be My people.' Therefore, come out from their midst and be separate, says the Lord. And do not touch what is unclean; and I will welcome you, and you shall be sons and daughters to Me, says the Lord Almighty."

Rev. 18:4 — "And I heard another voice from heaven saying, 'Come out of her, my people that you may not participate in her sins and that you may not receive of her plagues.' "

Romans 16:17, 18 — "No I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. For such men are slaves not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting."

II John: 9-11 — "Any one who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. If any one comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds."

I Timothy 6:3-6 — "If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbit interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspiciouns, and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. But godliness actually is a means of great gain, when accompanied by contentment."

II Chron. 19:2 — "And John the son of Hanani the seer went out to meet him and said to King Jehoshaphat, 'Should you help the wicked and love those who hate the Lord and so bring wrath on yourself from the Lord?' "

These two emphases — unity and separation from apostacy — are compatible in the church and one is just as important as the other.

The Covenant of 1871 envisions "the visible oneness of the Church of God in our own land and throughout the world on the basis of truth and scriptural order." Is this hopeless idealism? Should our main concern be separation from apostate religion with only lip service to unity and union?

One respected commentator describes the difference between unanimity, uniformity, union and unity, then concludes that "Jesus did not pray for absolute unanimity of mind nor for uniformity of practice, nor for union of visible organization, but for the underlying unity of spiritual nature and of devotion which would enable his people to bear a convining testimony before the world."

We agree that spiritual unity is more important than uniformity, unanimity, or union, but they cannot be so easily dismissed. "We will pray and labor for the visible oneness of the church of God in our own land and throughout the world, on the basis of truth and Scriptual order."

In the United States and Canada, there are hundreds of separate bodies (denominations) claiming to be "churches." Some of them we have recognized as "branches of the true church." With "synagogmes of Satan" we have nothing in common. But with branches of the true church we have an obligation to "cultivate and exercise Christian charity" and "labor to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness."

PRACTICAL STEPS

The effort to promote true ecumenicity will not be cheap; not in time, effort, or dollars. Attention has been given to the increasing amounts spent from 1968 ($863) to 1978 ($3641) in maintaining ecumenical ties. But this may not be a sign of extravagance but a healthy trend away from isolationism.

If the ideal is "one catholic church over all the earth" it would seem logical to begin by drawing closer to those "branches of the true church" with whom we have the most in common. These would probably be the churches involved in NAPARC, RES, and more remotely, in NAE.

What is it that separates us at the present? J. G. Vos is ready to answer this question.

"It is my belief that the most basic doctrinal difference causing separation between Reformed churches concerns the normative character of Holy Scripture, that is its setting a binding pattern or requirement for us to live by or strive towards.....

My thesis is that the historic Reformed view, which I hold to be that of the Bible itself, regards Scripture as strictly normative in four areas, namely, doctrine, worship, discipline and government. This thesis is illustrated, for example, by such a historic Reformed document as the Solemn League and Covenant, 1643, which in its First Article binds those who accepted it to endeavor the preservation of the Reformed religion in Scotland, in **doctrine, worship, discipline** and **government,** "according to the Word of God and the example of the best reformed Churches."

The question of the normative character of Scripture has become almost meaningless in the general American Church scene of the present day. The prevalence today of Liberal and Barthian views of Scripture, with their inevitable tendency toward subjectiveness, severely limits the circle of churches and individuals who are seriously concerned with agreement as to the application of Scripture to the life of the Church.

These quotations from Dr. Vos give us a clue as to how to proceed. We recognize the severe limitations but we must begin somewhere. Begin, then, with our reformed brethren. Invite them to study with us "The Normative Function of Scripture in the Areas of Doctrine, Worship, Government, and Discipline."

That this could go on for years, should not diminish our determination. After all the Westminster Assembly sat five years, six months, and twenty two days, and they made remarkable progress. Modern efforts at ecumenism cannot hold a candle to that great effort. Consider just one of the areas where the normative character of Scripture was applied:

"The work of the Assembly which caused the most debate was the Form of Church Government. The members, remember, were Episcopalians, and at the first the only thought was to present a modified form of episcopacy, removing the evils which had grown out of the hierarchy. But the Scottish Commissioners (4 ministers and 3 elders) presented the Presbyterian system. It was elaborately discussed, and a study made of how it was practiced in the reformed churches. The great majority of the assembly were persuaded to approve of the Presbyterian form of government as the system 'instituted by Christ and the apostles.' "

1. Tenney, Merrill, **John, the Gospel of Belief,** pp. 248, 249
2. "At What Points do Doctrinal Differences Separate Reformed Churches?", **Blue Banner Faith & Life,** July-Sept., 1968
3. Smyth, Thomas, **The History, Character and Results of the Westminster Assembly of Divines,** Leavitt, Trow and Co., N.Y. 1844, p. 32

Your committee is aware of the risks involved in ecumenical dialogue, so we remind ourselves and the synod that the Covenant that calls for us to "pray and labor for the visible oneness of the church of God in our land and throughout the world" also calls us to "contend earnestly for the faith once delivered to the saints, (to) bear true testimony in word and deed for every known part of divine truth, and for all the ordinances appointed by Christ in his kingdom; and . . . tenderly and charitably, but plainly and decidedly, oppose and discontenance all and every known error, immorality, neglect or perversion of divine institutions."

Recommendation: That in our interchurch correspondence and study we invite other church bodies to study with us

a. The Bible as normative in areas of
   (1) Doctrine
   (2) Worship-the regulative principle of worship
   (3) Government
   (4) Discipline

b. the application of Scriptural principles to the ethical issues of culture.

Signed,
Kenneth McBurney
John Tweed
Robert McMillan, Chairman

It was moved that the Committee on Interchurch Correspondence and Study prepare a further recommendation to present to this Synod embodying concrete proposals regarding church union to be implemented in this coming year. The motion was adopted.

The preliminary Report of the Nominating Committee was distributed. A recommendation for procedure for the election was adopted by the Synod and will appear with the Final Report of the Nominating Committee.

The Report of the Delegate to the National Association of Evangelicals Convention was distributed, received and appears in the Appendix to the Minutes.

The Parliamentarians reported on Paper 79 — 9. The Report was read, adopted and is as follows:

THE REPORT OF THE PARLIAMENTARIANS IN RESPONSE TO PAPER 79 — 9

The Parliamentarians believe that the procedure used with the Report of the Committee to Revise the Testimony in uniquely suited to that report; therefore, we do not recommend that procedure be used to govern reports to Synod.

We would remind the Synod that any Synod may limit the time for speeches or for reports at that Synod.

Signed,
Bruce C. Stewart
E. Raymond Hemphill
Lester E. Kilpatrick

The Court was adjourned in prayer by Edward Hindman.

WEDNESDAY, JUNE 13, 1979, 7:30 P.M.

The Court was reconvened in prayer by Ronald Stegall.

The minutes were read, corrected and adopted.

The Nominating Committee received nominations to be placed on the ballot when we elect people to fill the vacan-

cies on the Boards and permanent Committees of the Synod. Nominations were closed.

The Reports of the Woman's Association and the Superintendent of the Home for the Aged were taken up. Mrs. Shirley McMillan spoke on behalf of the Board of Directors of the Home for the Aged. The Reports were received and are as follows:

THE REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION
82nd Annual Report of the Secretary
January 1, 1978 — December 31, 1978

The 82nd year of service for the Board of Directors has been emphasized that which might fall under the following headings" change, investigation, study, all undergirded with prayer.

1. **CHANGE:** First of all there were changes in the Board Miss Mildred Boyd, a Board member for more than two years, because of unforseen circumstances, and those beyond her control, felt directed to apply for Home membership and therefor resigned from the Board. It was accepted with understanding and regret. Mrs. Charles (Dorothy) McKissock was then elected to fill the vacancy and graciously accepted.

The following officers were elected at a meeting which followed the Annual Association Meeting.

President	Mrs. E.C. (Ethyl) Copeland
Vice President	Mrs. Fred (Faith) Martin
Recording Secretary	Miss Adella Lawson
Corresponding Secretary	Mrs. Stewart (Caroline) McCready
Treasurer	Mrs. Wendell (Mabel) Hemphill
Assistant Treasurer	Mrs. Willard (Shirley) McMillan

The committee chair persons are as follows:

Admissions	Dr. Betty Kilpatrick
Personnel & Finance	Mrs. Shirley McMillan
General Planning	Mrs. Faith Martin
Interment	Mrs. Floy Smith
Social	Mrs. Marian Vos
Donations	Mrs. Jane Warden
Legislative	Mrs. Beth McBurney
Public Relations	Miss Mildred Boyd (after her resignation Mrs. Caroline McCready was appointed)

2. CHANGE IN ADMINISTRATION: Superintendent and Mrs. M.W. Martin terminated their official duties here at the end of June and Miss Weatherford at the end of December.

Mr. Sanders became Superintendent July 1st after three years as Assistant Superintendent.

Mr. William Weir came to the Home March 1st, 1978 and trained under Superintendent Martin as well as receiving more formal training in the classroom at the University of Pittsburgh. He is now the Assistant Superintendent. The position of Resident Assistant has not yet been filled, but those services can be temporarily carried on internally. God's guidance in planning, timing, etc. has made the transition extremely smooth with a minimum of disruption to the residents and others.

A happy thought is that we can all look forward to continued association with each of the above with some of them "wearing a different hat" if you will.

CHANGE IN EMPLOYEES: There have been some changes among the employees serving in the various areas necessary to the welfare of the Home's operation. Here again, we must note the Lord's blessing as He provides not only capable and certified, where necessary, but dedicated workers as well. The staff as a whole is to be commended for its willingness to give sacrificially of time and ability to make the Home a happy one for the members. Many spend hours of their own time attending Donation Day activities, other social events, doing errands for the members, and/or other acts of kindness that they notice are needed or wanted.

The Board wishes to express its appreciation of their faithfulness publicly and has attempted to do it in a more tangible way by raising wages and salaries and/or giving bonuses.

Change in Home Residents:

Persons welcomed to the Home family in 1978 are:

Mrs. Vida Copeland	January 25, 1978
Mr. Henry Ensminger	March 23, 1978
Mrs. Lucy Packard	March 27, 1978
Mrs. Edice Smith	April 1, 1978
Mrs. Elizabeth Gross	July 5, 1978
Mr. & Mrs. R. H. Milroy	August 31, 1978
Dr. & Mrs. G. M. Robb	September 1, 1978
Miss Mildred Boyd	October 1, 1978
Miss Margaret Allen	October 11, 1978
Miss Mary Prowse	November 10, 1978
Mr. Floyd Crowe	December 15, 1978

Those who received their Home Call were:

Miss Minnie Walter	January 12, 1978
Mrs. Norman (Marguerite) McCreary	January 20, 1978

Miss Lillian McCracken	March 17, 1978
Mrs. T. C. (Bertha) McKnight	March 25, 1978
Mr. John Allen	April 5, 1978
Miss Rose Huston	April 27, 1978
Miss Rose Munnell	September 7, 1978
Mrs. Walter (Grace) Hasley	September 16, 1978
Miss Margaret Allen	October 27, 1978
Mrs. J. G. (May) McElhinney	December 1, 1978

Changes in Synod contact: This is not at all a change of policy but perhaps a revival of a former custom. However, it would be new to many of our present Synod members. Mrs. Faith Martin, Vice President, was chosen to be the official Board representative to Synod to present our cause and request their encouragement and support. She appeared before them, her facts well in mind and graphically charted, explaining the financial situation of the facility intelligently, pointing out their moral obligation toward financial support to this arm of the church in her usual gracious and charming manner. Mrs. Ethyl Copeland, President, also represented the Home in a more informal way with individuals, and a display was set up as a visual aid. Synod responded affirmatively by individuals becoming members of the Woman's Association and by budgeting $13,000 for this area of God's vineyard.

II INVESTIGATION AND STUDY:

Many separate committee meetings have been held throughout the year plus combined ones, or specially called Board meetings when advantageous. These were in addition to the regular monthly Board meetings. (August excepted when only an Executive Committee meeting was held).

The Board has still been pursuing very actively the possibilities offered by new sites for our facility as well as those offered by expansion on our present site. In this connection Board members — Administrators met with representatives of the R.P.C.E.S. of Pittsburgh Presbytery at their request. Mutual needs and possibilities were discussed. They draw from about 15 churches (1,000 — 1,500 members) and have a need for such a Home. We have need of a larger unit for economic reasons. At present we can care for 50 residents and at the close of 1978 there were 49. A unit serving 100 residents can be operated more economically. This is entirely in the discussion stage.

The Ad Interim committee of Pittsburgh Presbytery has been informed of our discussion with the R.P.C.E.S. representatives and our Advisors are kept aware of our actions. They have been most helpful with their suggestions.

The Association finances are constantly being reviewed and when greater profit opportunities are found after getting sound advice, reinvestments are made.

We are glad to report that the bequests and donations have increased noticeably and have made it possible for us to close the year 1978 on a sound financial basis.

The Board has given much time and thought to the future but has not neglected the present needs of the Home. The Home Family has been remembered monthly by visits (the regular visitation program as well as other visits as opportunities permit); by cards and/or gifts at birthday and Christmas time. The social activities of this year provided times of particular joy and happiness. They include: McKee Dinner, reception for the Martins, 90th birthday celebrations for Miss Myrtle Wylie, Mrs. Edice Smith and Miss Inez Taggart.; Donations Day, and the reception for Miss Weatherford. There were other entertaining times enjoyed by the members which were provided by church groups, individuals, and the Auxiliary. The physical plant has received its usual inspection and care. Necessary repairs have been made and various improvements completed as money permitted. Lastly and most important the effort to meet the spiritual desires and needs of the Home Family has received priority. We might well say the Family itself makes this phase of the work possible.

The Board would like to express its appreciation and thanks due the Auxiliary for the effort and time expended to add to the comfort and welfare of the Home Family.

This year 573 membership cards were sent out. This is an increase over last year and we thank you. We need your financial support but more than that we need your personal interest and prayers for this area of God's work.

To make the Home, its services and its members better known the Rev. & Mrs M. W. Martin toured the church at large during July, August and September. They spoke, answered questions and showed slides of the work here, requesting concern and prayer. The response was encouraging.

Miss Tirzah M. Beattie has been made a Life Member in Memoriam in 1978 by her sister, Mrs. James Beatty.

Any member in good standing in the Reformed Presbyterian Church, N.A. may become an Association member by payment of $1.00 annual dues; a Life Member by the gift of $25.00 at one time, or a Life Director by the gift of $100.00 at one time. By the same donation, one may be named a Life Member or a Life Director in Memoriam.

As we see work progressing and prayer being answered, may we close this report with the words of Paul to the Philippians: "I can do all things through Christ which strengtheneth me." "My God shall supply all your need according to His riches in Christ Jesus." "Rejoice in the Lord always and again I say, Rejoice."

Respectfully submitted,
Adella Lawson, Secretary

ANNUAL REPORT OF THE SUPERINTENDENT TO THE WOMAN'S ASSOCIATION — 1978

With Rev. and Mrs. Martin's leaving the work of the Home on June 30, after many years of faithful leadership, Mr. Weir and I are striving to continue the service and ideals that the Home has maintained these many years. We have inherited a faithful and cooperative staff of workers, a sympathetic and knowledgable Board of Directors as well as an appreciative group of residents and relatives. This is not to say we have no problems or frustrations but they are minor ones as we view the work as a whole. We thank the Lord for many instances of ansered prayer regarding our staff, the health and spirit of the members and not least of all a very favorable balance in the year's finances due to several generous bequests.

Miss Etta Weatherford, our Resident Assistant, was retired after many years of devoted and loving service to the Home and its members. We are seeking a suitable replacement for Miss Weatherford but to date have had no applicants even though we have advertised widely throughout our church. May all of us continue to pray and seek for the proper person that can fill this needed ministery in the Home.

With fourteen new residents entering the Home in 1978 and ten of our members being taken by death, there was a rise in membership to 49 at the close of 1978. The new members are a welcome addition to the life and spirit of the Home with many of them making valuable contributions to volunteer work and spiritual leadership.

Some physical improvements in the Home include a new Yulcan Range and a meat slicer in the kitchen and new paving for the front driveway. The dining room and Chapel area were given a complete painting and floor waxing job that is much appreciated.

Inflation continues to dictate an annual average in wages, cost of supplies and services of about ten percent. Members monthly rates also were increased on January 1, 1979 to $475 a month for Residential Care and $550 a month for Intermediate Care.

The State Inspection for 1978 by the Department of Health for our annual license to operate a Nursing Home resulted in six

deficiences being listed for correction, these were corrected to the satisfaction of the State.

Mr. William Weir is rendering very valuable service to the Home in financial matters as bookkeeper and in his duties as Assistant Administrator. He has been preparing himself by special classes and study for the State examination in April, 1979, for licensure as a Nursing Home Administrator. We will pray for his success in acquiring this needed license.

We trust that 1979 will bring us much nearer to realizing our long overdue need of a new wing to our Home (or a new facility) to replace at least the annex section (built in the late 1800s). This would also mean increasing our capacity to eighty or one hundred beds, both to serve the needs of our elderly and also to operate financially at a more economical level.

We continue to be most appreciative and thankful for the hours of volunteer service on the part of the Board of Directors, the Association and Auxiliary members as well as the many friends of the Home in their regular donations, cards, gifts and prayers all of which, we believe, has helped to make this Home one which is honoring to God and of loving service to our members.

Signed,
W. Kenneth Sanderson,
Administrator

The Report of the Committee on Questions on Covenanting was taken up. The Committee moved that there be no amendments to the recommendations and the Report but that the Synod refer the item back to the Committee. The motion was adopted. Item 1 was adopted and the ruling asked for in that item appears with the Report of the Judicial Committee. The essence of that Report was that the present query is the law and order of the church.

THURSDAY, JUNE 14, 1979, 8:30 A.M.

The Court was led in devotions by Bruce Hemphill. He preached the Word from Matthew 10:16 on the theme "Sheep among Wolves".

The Minutes were read and adopted.

Synod met pursuant to adjournment at Alexander Hall, Geneva College, Beaver Falls, Pennsylvania, on Thursday, June 14, 1979 at 8:30 A.M. The Court was constituted in prayer by T. M. Hutcheson.

The Roll was noted.

The Report of the Board of Corporators of Geneva College was taken up. Item 1 was referred to the Nominating Com-

mittee. Item 2 was adopted. The Report as a whole was adopted and is as follows:

REPORT OF THE BOARD OF CORPORATORS OF GENEVA COLLEGE

The Board of Corporators held its annual meeting June 8, 1979, on the campus of Geneva College. 14 members were presett.

Barry L. Bandstra, an instructor in the Bible Department who is a member of the Christian Reformed Church, was interviewed by the Board, and approved for continuing service.

The following persons were elected to the Board of Trustees of Geneva College:

Nominated by the Trustees: Scott Bliss, Lumley Wilson
Nominated by the Alumni: Dorothy Hoenstine, Wayne S. Luce
To fill the position of the late Dr. Paul Cross: Clarence Farmer
For the Reformed Presbyterian Church: Roy Blackwood, Dean Smith, Delyte Morris, J. Merrill Robb, Joseph McFarland, James D. Carson, Bruce C. Stewart

The following persons were elected to the Board of Corporators in the class of 1982: Robert Baumgartner, Donald McBurney, Wayne Spear, Jennie Park.

The Officers of the Board are: president, J. Renwick Wright; vice-president, Dean Smith; secretary, Robert Baumgartner; treasurer, John Wilson.

The Board heard a report on a cooperative program with Young Life, and the part-time employment of Roger Harlan as Director of Youth Ministries. Members of the Board will meet informally with Mr. Harlan during Synod.

The Board Expressed its appreciation for the faithful service of S. Bruce Willson and Sidney Lockley, who are retiring from the Board of Trustees.

They were named Trustees Emeriti.

Recommendations:

1. That John J. Vincze be elected to the Board of Corporators.
2. That Synod hear the report of the Board of Trustees of Geneva College.

Respectfully submitted,
Wayne R. Spear
Secretary pro tem

In keeping with item 2 of the Report of the Board of Corporators of Geneva College, the Court proceeded to hear the Report of the Trustees of Geneva College. The Report of the Geneva College Committee On Honorary Degrees and Other Forms of Public Recognition was distributed. J. Merrill,

President of the Board of Trustees addressed the Court. In keeping with the request of the Trustees, Edwin C. Clarke, President of Geneva College spoke on behalf of the College. James D. Carson spoke on behalf of the Geneva College Tomorrow Fund. The Report of the Board of Trustees of Geneva College along with the other Report mentioned above was received and is as follows:

REPORT OF THE BOARD OF TRUSTEES OF GENEVA COLLEGE

We are thankful to God that He has continued to bless Geneva College. We ask your prayers that she may be enabled to continue to provide a Christian education and a Christian college environment for the young men and woman who are led to become her students.

The Board of Trustees held five regular meetings on May 26, and October 27, 1978 and on January 26, March 23 and May 25, 1979.

Able speakers came to the campus during the year for lectures and informal discussion groups. Included were: Dr. John Sanderson, Dr. John Guest, Dr. Ted Engstrom, Dr. Edmund Clowney, Mrs. Elisabeth Elliot, Dr. Marcia Summers, Dr. James Boice, Dr. Kenneth Smith, Mr. James McInerney and others. The Wycliffe Bible Translators made a presentation in December and the Spiritual Activities Committee of the Student Senate sponsored a Spiritual Emphasis Week End on February 2 through 4. Dr. James DeRaddo was the Staley Distinguished Christian Scholar Lecturer, present on April 2.

The Board continues to consider, advise and/or approve many items of academic and personal nature: student requests, student and faculty aid (such as scholarships and aid for study), non-faculty employment matters, faculty connected matters, curriculum and degree matters, enrollment matters and alumni-sponsored activities in support of the college.

Geneva College has been accredited by the Middle States Association of Colleges and Secondary Schools since 1923. This accreditation is to be reviewed during the 1979-1980 school year. The necessary committees are at work preparing the Institutional Self-Study Report that is a part of the review process. The team visit to the College will be in April 1980.

On March 8, we were saddened by the death of Mr. Ralph B. Alexander in Oneonta, New York. He was a member of the Geneva graduating Class of 1922 and Mrs. Alexander and he were close friends of the College and personal friends of many members of the college family. They were most generous supporters of Geneva in a financial manner. Alexander Hall bears their name. Mrs.

Alexander survives her husband, although she is in very poor health and should be included in our prayers.

Long range planning requires periodic examination so as to keep it consistent with the current status of needs and resources. The Committee on Physical Plant Planning met on May 8, 1979 to review the program and progress of the Geneva Tomorrow Fund. They made recommendations, which were accepted by the administration, as follows:

"A. The Committee took action reaffirming its commitment to the priority list dated May 25, 1977. This list placed the Center for the Arts in a position of very high priority. The Committee also took action indicating that it 'recognized that the availability of funds may require reordering of construction.' "

"B. Special Recommendations —

1. That the Center for the Arts be redesigned for construction in more than the two phases indicated in the present design so that some construction can begin soon on an affordable initial phase.
2. That 'something dramatic be done prior to the end of April 1980 in terms of the Armstrong Cork development, the Field House addition, and/or the first phase of Phase I of the Arts Center.' "

As of May 11, 1979 the total of pledges to the Geneva Tomorrow Fund was $422,764 and $205,898 had been paid. As of March 19, 1979 the total of pledges to the Fund by the Reformed Presbyterian Church was $122,967 and $23,817 had been paid.

The Alumni Association — sponsored Phon-O-Thon again showed an increase in the total dollar amount of pledges received by the 125 alumni persons who made telephone calls to other alumni members. They received 1,625 pledges for a total amount of $45,883. Early in May $36,066 had been received from 1,229 contributors. This effort by loyal alumni and friends has contributed in a most welcome way to our need for $379,500 in gifts this year in order to balance our current budget.

In 1978-1979, the college enrolled 1109 students in the day school. Summer and evening classes added to these figures. In 1979, 246 students were graduated or are expected to be in August. Eleven of these received associate degrees. Diligent efforts have been and still are being made to increase our enrollment. Through the use of early and persistent mailings and follow-up of prospective students in the most promising markets (for our kind of college), together with repeated personal visits to

"nests" of prospective students, the increasing use of parents and students themselves to interest other prospective students and other effective means, it does appear that an increase in enrollment for next year is quite likely. There are numerous young men and women in the college-age group who can profit from a Christian education and a Christian college environment, and it is part of our mission to secure them.

It becomes very apparent that the having of an adequate number of students is closely related to our being able to balance our budget. We are hopeful that the 1978-1979 budget will not show a deficit. It is true, however, that it was necessary to include the amount of $379,500 from gift income in this year's budget in order to make it balance. We are hopeful of having this accomplished, although it would be better to be able to do so through increased enrollment. Please refer the names of young people whom you feel are good prospective Geneva students to our Admissions Department, even though they may presently be sophomores or juniors in high school.

In response to actions by the Board of Trustees at their May and October 1978 meetings and other suggestions, the Committee on Honorary Degrees and Other Forms of Public Recognition (by Geneva College) was appointed and made its report at our May meeting. In substance the report states that, in the granting of recongition awards, the College "is guided by the consideration of Biblical admonitions," including the following:

"1. The talents and abilities of men and women are gifts to God to them.
2. We are called to honor others.
3. We are to encourage other in good works.
4. (We should exhibit) a spirit of thankfulness to God for the abilities and work of others.
5. We are to uphold good works as an example to others."

These admonitions are documented from Scripture and by reference to **The Foundational Concepts of Christian Education**. A copy of the Committee's report is attached to this annual report.

The Development Committee, on March 23, 1979, recommended and the Board of Trustees approved the appointment by President Clarke of a special, broad-based committee to prepare a long range program for the College on a continuing basis. This committee is to report to the President of the College. On May 9 Dr. Clarke announced his appointment of such a committee to be

known as the Continuing Planning Committee. Mr. Joseph Lamont, Jr., a member of the Board of Trustees, has accepted the chairmanship of this committee. Mr. Charles N. O'Data, Vice President for Development, will serve as Co-Chairman. The appointing letter designated the committee as "a standing committee which is to consider and make recommendations to the President of the College concerning matters related to determining where Geneva as a Christian complex liberal arts college should be going, and what it should be doing in view of present circumstances and those which are likely to develop within the next decade." This committee consists of members of the faculty, administration, student body and Board of Trustees. Three members of the Board of Trustees also served on the Financial Review Committee which met frequently from December 1978 to May 1, 1979.

The Board of Trustees requests the Board of Corporators to authorize the continuance of the appointment Mr. Barry Bandstra in the Department of Biblical Studies and Philosophy, in case such action is desired.

The Board has authorized the replacement of about 90% of the considerably deteriorated steam heating lines on the campus. The intended installation of insulated and corrosion-resistant lines is expected significantly to reduce present heat loss and frequent, costly replacement of the presently-used black iron pipe. The work is planned to be completed, part each year, over a three-year period.

On April 6, 1979 Dr. Clarke announced his decision to retire effective June, 30, 1980. By that time he will have served the College nearly 43 years, except for a period of about five years of military service. During almost 23 of those years, he contributed eminently to the College's role as its fifteenth president. During his tenure as president "the College has maintained its high academic standards and financial integrity while gaining national recognition as a Christian college." The Board of Trustees is grateful to God and expresses appreciation to Dr. Clarke for this record of devoted service.

We have initiated proceedings to secure, under God's guidance, the well qualified successor to Dr. Clarke which the College must have. A Presidential Search Committee has been elected. The members are: Kenneth Smith, chairman, Mrs. Arthur C. Hoenstine, Joseph Lamont, Jr., Joseph McFarland, William Metcalfe and Ralph E. Smith. Merrill Robb was elected a non-voting, consulting member.

The values of college property and of the endowment fund are:

	1979 (Audit of 6/30/78)	1978 (Audit of 6/30/77)
Land	$ 1,528,726	$ 1,528,726
Buildings	20,946,913	19,841,191
Equipment and furnishings	2,789,966	2,549,734
TOTAL PHYSICAL PLANT	$25,265,605	$23,919,651
Market value of endowment	$ 3,381,001	$ 3,362,370
Size of campus	112.208 acres	112.208 acres

The Baccalaureate Service was held in Metheny Fieldhouse on Sabbath Evening, May 12, 1979. Dr. Kenneth S. Kantzer, Editor of **Christianity Today** was the speaker. At Commencement Exercises on May 13, Mr. Arthur S. DeMoss, President of the National Liberty Corporations, delivered the address.

At the 1978 Commencement exercises, honorary degrees were conferred on the following persons:

John Wesley Alexander received the honorary degree, Doctor of Humane Letters

John Guest received the honorary degree, Doctor of Literature

Edward Louis Schalk received the honorary degree, Doctor of Divinity.

At the Commencement exercises in 1979, honorary degrees were conferred on the following persons:

Vivian Davidson Hewitt received the honorary degree, Doctor of Humane Letters

Arthur S. DeMoss received the honorary degree, Doctor of Laws.

The terms of the following members of the Board of Trustees expire in 1979 and their successors should be chosen:

Representing the Reformed Presbyterian Church — Rev. Roy Blackwood, Jr., Rev. James D. Carson, Mr. Joseph McFarland, Miss Delyte Morris, Mr. J. Merrill Robb, Rev. Dean R. Smith and Rev. S. Bruce Willson.

Representing the Alumni Association — Mrs. Arthur C. Hoenstine and Mr. Sidney L. Lockley. Dr. Paul C. Cross (deceased) would have held office until 1980.

Members Certified By the Board of Trustees — Mr. W. Scott Bliss and Mr. Lumley F. Wilson.

We would respectfully request that President Edwin C. Clarke be heard by the Synod on behalf of the College.

As we face the challenge of securing continued leadership for the College, we take note of the exceptional service which, under God's blessing, Dr. Edwin C. Clarke has rendered to the College. Pray especially that wisdom be given the Presidential Search Committee as it continues its work, and to the Board as the selection is made.

J. Merrill Robb, President
Jean L. Hemphill, Secretary

GENEVA COLLEGE COMMITTEE ON HONORARY DEGREES AND OTHER FORMS OF PUBLIC RECOGNITION

Geneva College, in seeking to develop a rationale for the granting of recognition awards, such as Honorary Degrees, the Life G, Alumni Distinguished Service Awards and other public recognition, is guided by the consideration of Biblical admonitions, including the following:

1. The talents and abilities of men and women are gifts of God to them; "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men." (I Corinthians 12:4-6). "For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?" (I Corinthians 4:7).
2. We are called to honor others; "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others." (Philippians 2:3-4). "Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the King." (I Peter 2:17).
3. We are to encourage others in good works; "And let us consider how we may spur another on toward love and good deeds." (Hebrews 10:24).
4. A spirit of thankfulness to God for the abilities and work of others; "We always thank God for all of you, mentioning you in our prayers. We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ." (I Thessalonians 1:2-3).
5. We are to uphold good works as an example to others: "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven." (Matthew 5:16).

Further, the "Foundational Concepts of Christian Education" states: "Christian education seeks the realization of the potential of the individual as the image of God through the development of God-given capacities. The fulfillment of those potentialities is reached insofar as the student devotes those capacities to God's glory in his vocation and life." Again, "The student, as a creature of God, is under His mandate both to learn and to apply all knowledge for the purpose of knowing and glorifying God." If indeed these express part of the purpose and the implication of Christian education, it would seem to follow that when such aims are attained to some considerable degree, it is appropriate to recognize such achievement.

Therefore, drawing from the Scriptures and from the documents of the College, we conclude the following:

1. In general, the purpose for conferring honorary degrees and other forms of public recognition is to acknowledge the God-given talents and abilities evidenced in the lives of alumni and friends of Geneva College.
2. That we celebrate His mercy in allowing mankind to serve in varied ways in His Kingdom and in His world:
3. That the granting of awards be carried out in such a way as to be an encouragement to others, including students, toward the development of their own God-given talents;
4. That any achievement recognized by the award of honor should in all but exceptional cases arise out of the vocation of the conferee."

Mr. Jonathan Watt was introduced to the Court.

It was announced that the Pennsylvania Legislature rebuked the governor for declaring "Gay Pride Week" and redesignated the week as "Family Pride Week".

The Report of the Board of Foreign Missions was taken up: Argos Zodhiotes spoke about the plan for himn to go to encourage the Greek Evangelical Church in Cyprus and pled with the Court to move to re-establish mission work in Cyprus. The Report of the Board as a whole was adopted and is as follow:

REPORT OF THE BOARD OF FOREIGN MISSIONS

"The Lord announced the word, and great was the company of those who proclaimed it." Psalm 68:11

We have appreciated the response to the Newsletter which has been sent out by our publicity committee. We hope that we can

keep you up-to-date on Board and Mission developments by this means so that you will know how to pray for the work of foreign missions. If you have suggestions regarding this, we would appreciate hearing from you. We are sorry that we can not supply more speakers for thankofferings or other mission programs but we hope that you will use other means to keep alert to our mission needs.

Inflation is a continuing problem but it is not the only problem affecting the mission program. Congress took action in December 1978 which eliminated the special exemption for overseas personnel of $15,000. This means unless a change is made that we will have to consider the needs of our missionaries in paying income taxes in the U.S. as well as overseas. We hope that the communication sent to the congregations in regards to this and other matters in April has helped to make you aware of the continual need if we as a denomination are to be obedient to the command of Christ to carry the gospel to all nations.

We have forwarded a paper from the Christian Reformed Church on the matter of Faith-Promise Giving to the Finance Committee for consideration. This has been a real help in their mission program.

Many have been considering the refugee problem of the world and have asked about this. We were glad to be able to recommend the program of the World Relief Committee of the National Associations of Evangelicals to you. We hope that some of congregations may be able to sponsor a family and have written for material or information regarding this program.

China continually comes to the attention of all. There are means for business personnel to enter China. There are questions regarding this but this is one way the gospel of Christ can reach that large segment of the world. Letters are coming out in response to radio programs. We continue to see the value of the Reformed Translation Fellowship and are thankful that a new branch as been formed in Japan. Charles Chao continues in Taiwan and that country is in a difficult position.

We are making no recommendation concerning the changing of the name of our Board as was directed by Synod last year because of the suggestion which has come that the Home Mission Board and the Foreign Mission Board become one. We have not prepared a statement which would show an enlarged scope of work for the Board for the same reason. We believe that Synod needs to consider this mattter so that we will know how to proceed. No steps have been taken in regard to Cross-cultural work but there is evidence of even greater needs in the U.S. for such work because of refugees as well as immigration.

We are completing the revision of our Manual, to incorporate any changes which have been made, and new policy statements which have been adopted: and it is being prepared for publication. It will appear in a loose-leaf format which will make it easy to make additions and partial revisions when necessary.

We have carried on discussions and correspondence with representatives of the Navigators, to determine whether we might support certain overseas workers under their employ. However, no cooperative agreement has been established with them due to clearly divergent mission philosophies. It is our desire to continue the correspondence with them, to make clear from the Scripture the primacy and priority of the establishment of the visible church.

A brochure is being prepared which will give specific suggestions for promoting missions in our congregations. We hope to publish and distribute it in the near future, under the title, "For A Missions Minded Congregation." Please watch for this brochure, and be ready to make effective use of it.

The Board would like to call your attention to two "Specialized Ministries" which we recognize as legitimate overseas work to which people may be called by the Lord. They are:

1. Work in an overseas nation under the oversight of a sister church.
2. Work with a RPCNA mission as a "mission associate."

Though the Board does not employ such persons, it may choose in individual cases to offer a measure of support and/or supervision.

Christine Boyle is serving under the joint sponsorship of the Wycliffe Bible Translators and our Board in Papua New Guinea. She has been in a village since the first of the year implementing methods for teaching people to read so that they can read the Bible. We are grateful for the support of so many in tis special work.

There has been difficulty in working out the details of the plan for Argos Zodhiates to go to Cyprus for four to six months each year, under special agreement, to help establish the work of the Church there. We are progressing and pray that he soon may be on the Island to help in this important work. He will be supported from funds which we have on the Island. Ruth Reade has continued as principal of the Academy in Nicosia. We are glad to hear that the two lower classes in Nicosia are considerably larger than last year since they have started a coeducational program. Thomas Edgar has moved from principal in Larnaca to a member of the faculty while Daniel Copeland is the assistant principal. Pricilla Luther was asked by the Academy in Larnaca to go teach and started last fall. All property has been transferred or sold in Cyprus except the Mission House and grounds in Larnaca.

We find that the Church in Australia is in need of help at this time in the area of church planting. We believe that it is a critical need at this time and have proceeded to implement the recommendation of last year to seek a teaching elder and two lay couples. However, the matter of lay people obtaining work has tightened considerably during the year. We ask for your prayers in regard to this area of need.

Since the installation of Shigeru Takiura as pastor of the Keiyaku Church and Nobuo Miwa as pastor of the Kasumigaoka Church, all three of the organized congregations have national pastors, a fact greatly to rejoice in. Toshio Masunaga continues in his faithful pastoral work at Higashi Suma.

In the fall of 1978 the long search for a center for new work and a house for the Gene Spears resulted in the purchase of property in Mukonoso, an area east of Kobe and much nearer to Usaka. The Spears are at home there, and various forms of ministry have been started, including a regular preaching service. Of the 5 Spear children, only Bonnie remains with her parents in Japan, the others being either in school or having been married. The Spears were to have come home for furlough in September but this is being delayed because of a shortage of missionaries in Japan at this time.

James Pennington, who with his wife Ruth and daughter Amy, came home for a furlough in April, 1978, decided it best that they not return to Japan at this time for another term. He is seeking a pastorate in the United States. The Board, meanwhile, has been earnestly praying and seeking for a replacement for him in Japan. The Synod and the Church at large are urged to pray that the right minister will be found to take Mr. Pennington's place.

William Sterrett, with his wife Pitsa and two daughters, Evniki and Yuonne, returned to the U.S. November 21, 1978 for a year's furlough following a 5-year term. They are living in Beaver Falls during this time, and Mr. Sterrett has been used in deputation speaking from the Pittsburgh area as far west as Kansas. During this furlough, plans include a trip to Cyprus to visit with the parents of Pitsa and attendance at a seminar for missionaries on furlough at Missionary Internship, Farmington, Michigan.

Another new area of mission work, Kita Suzurandai, North Central Kobe, where the Sterretts have been ministering, continues to be operated by the combined work of Japanese and American workers, though necessarily in a more limited way. Patsy Boyle, mission associate, has moved into the Suzu apartment, and will remain there until the end of her planned stay, later in 1979.

Patsy supports herself while giving help as she can to the mission work. She teaches in a private school.

Oreta Everett continues to minister in leading of a number of English Bible and other classes, while she functions as the treasurer of the mission. Orlena Lynn continues in her taxing and challenging work in the Japan Book Store in Central Kobe. She began her furlough on April 24, 1979 and plans to return in September.

The Japan Commission has studied and prayed toward the formation of Presbytery in Japan, but this still seems some distance from becoming a reality. Both Japanese and American Christians are concerned that such moves will serve only to strengthen, rather than weaken, the close cooperation between our churches.

We ask for your prayerful support of these endeavors that we may know how the Lord would have us move forward.

BOARD OF FOREIGN MISSIONS

Recommendations:

1. That since the terms of Robert Catloth, J. Paul McCracken, Kenneth Sanderson expire, and John McMillan has resigned from the Board, their successors should be elected.
2. That the Japan Commission be made up of all ordained ministers and one elder from each congregation.
3. That the Board be authorized to call for a teaching elder and for two self-support persons/families to be engaged in a church planting ministry under the Reformed Presbyterian Church of Australia.
4. That the Board be granted $117,700 from Synod's Budget.
5. That each of our missionaries home on furlough be presented to Synod and be allowed to speak up to five minutes.

Respectfully submitted,
Robert A. Henning,
Executive Secretary

The Report of the Committee on Questions on Covenanting was taken up.

The Court was recessed in prayer by Webster Fields.

THURSDAY, JUNE 14, 1979, 1:30 P.M.

The Court was reconvened in prayer by Joseph Huston.

The Nominating Committee presented the ballot for the election of people to fill vacancies on Boards and Standing Committees of Synod. Following prayer by Paul Faris the court voted.

The Report of the Committee on Resolution of Thanks was read, adopted and is as follows:

COMMITTEE ON RESOLUTIONS OF THANKS

We thank Almighty God for His Providence in preserving us and granting us the blessings enjoyed during the 1979 meeting of Synod. We particularly rejoice in the encouragement of reports of new works which are prospering, and in God's Grace as He reveals His Faithfulness in bringing about the promises of the gospel. We therefore, recommend:

1. That we express our thanks to Almighty God and rejoice in the blessings He has given to our people. "Faithful is He that calleth you, who also will do it." I Thess, 5:24.
2. That the officers of Synod write to the College expressing our thanks and appreciation for the efficient arrangements, comfortable facilities, and Christian hospitality which have been provided to us for this meeting.
3. That we express our thanks to the officers of Synod for their efficient and Godly service and further express our esteem in love for them for their work's sake.

Signed,
Donald W. Felker
Alan W. Hemphill

The Report of the Committee on Records of Presbytery was taken up, read and reffered to the Committee for completion.

The Report of the Committee on the Nature of the Visible Church as it Relates to the Sacraments was taken up. The propositions 5 and 6 were referred to the Committee for clarification.

The Report of the Committee on Questions on Covenanting was taken up. Item 2 lost. Alternate item 2 was amended by the committee and adopted by more than a two-thirds majority vote and ordered sent down in overture to the sessions. Item 2b was adopted by more than a two-thirds majority vote and ordered sent down in overture to the sessions. The Report as a whole was adopted. The supplimentary report was ordered to be printed in the Appendix to the Minutes. The Committee was dismissed with thanks from the Synod for the work.

COMMITTEE ON QUESTIONS ON COVENANTING

A. SUMMARY OF CONTENTS

A. Summary of contents.

B. A historical study (by Robert Copeland and Bruce Hemphill) concerning the nature of covenanting-practice in Reformed Scotland. This study indicates that covenanting, as originally understood both be the Scottish and the continental Reformation, was comprehended in the very act of signing a Confession of Faith. Only later did the Scots come to utilize a separate "covenant" document. According to this historical practice then, if a candidate for ordination or installation would sign his agreement with the standards of the Church **that** would be covenanting — even without any special covenant document (e.g., the **Covenant of 1871**) and even without any special affirmation about covenanting itself (e.g., ordination query #5).

C. A word-study (an adaptation of work done by Bruce Hemphill) of certain Biblical expressions, principally **berith** (covenant), **shava'** (to swear an oath), "to call on the name of the LORD," and **homologeo** (to confess). This study indicates that the OT practice of "making a covenant with the LORD," or of "swearing to the LORD," passes over into the NT as "confessing (or "Professing") faith in Christ."

D. A report of the agreements the Committee has reached during its discussions. Also some matters of continuing concern.

E. A statement of the recommendations which the Committee plans to present to the Synod, together with summaries of the reasons for each recommendation.

F. Recommendations (presented in brief).

B. HISTORICAL STUDY — "COVENANTING AND THE ORDINATION QUERIES" by Robert Copeland and Bruce Hemphill

The current controversies surrounding Ordination Query No. 5 on Public covenanting have produced in a number of minds questions about the history of this query. Thus this inquiry into the queries. An examination of the historical evidence, while in some respects difficult and even incomplete, suggests that feeling bound to keep Query #5 in its present form does not do full justice to the Reformed Presbyterian tradition.

The earliest Reformed liturgies do not seem to formulate exact queries to be put to candidates for ordination, but simply describe the examination in general terms. The earliest Reformed Ordinal to which we have access which includes specific queries is an edition of the **Form of Prayers** which was published in Middle-

burg in 1602. After an Exhortation outlining the duties of the ministry, the following Questions were to be asked:

(1) First, I ask you, whether you feel in your heart that you are called lawfully by the Church of God, and consequently by God himself, to this holy ministry?

(2) Secondly, whether you hold the books of the Old and New Testament to be the only word of God, and the perfect doctrine of salvation; and do you forsake all doctrines repugnant unto the same?

(3) Thirdly, whether you promise to execute your charge, as before it is described, with all fidelity, according to the same doctrine; and to execute your charge, as before it is described, with all fidelity, according to the same doctrine; and to execute and accompany your instructions with a godly life: as also to submit yourself to the Church censures, according to the common order of the Churches, if it happens that you should miscarry yourself either in doctrine or life?

Ans.: Yea, with all my heart.[1]

This Order, designed and used by English Puritans, influenced heavily the corresponding section of the Westminister Assembly's **Form of Presbyterial Church Government** (1645). In that **Form,** "The directory for the Ordination of Ministers" prescribes that a minister appointed by the presbytery "shall preach to the people concerning the office and duty of ministers of Christ, and how the people ought to receive them for their work's sake" (para. 5).

6. After the sermon, the minister who hath preached shall, in the face of the congregation, demand of him who is now to be ordained, concerning **his faith** in Christ Jesus, and his persuasion of **the truth of the reformed religion,** according to the scriptures; his sincere intentions and ends in desiring to enter into this calling; his diligence in praying, reading, meditation, preaching, ministering the sacraments, discipline, and doing all ministerial duties towards his charge; his zeal and faithfulness in maintaining the truth of the gospel, and unity of the church, against error and schism; **his care that himself and his family may be unblamable, and examples to the flock;** his willingness and humility, in meekness of spirit, to submit unto the admonitions of his brethren, and discipline of the church; and his resolution to continue in his duty against all trouble and persecution.[2]

Although the exact words of the queries are not specified (because the extreme Independents in the Assembly maintained "that all liturgies, as such, are false worship"[3]), the contents are

listed in sufficient detail that questions can be framed with but little imagination. It is clear that covenanting was not a part of the queries.

This **Form,** adopted just two years after the Solemn League and Covenant, does, however, involve covenanting in the ordination of ministers — as a prerequisite. When the candidate presents himself to the presbytery, he must demonstrate that he is qualified: "bring with him a testimonial of his taking the Covenant of the three kingdoms; of his diligence and proficiency in his studies; what degrees he hath taken in the university, and what hath been the time of his abode there; and with all of his age, which is to be twenty-four years; but **especially of his life and conversation."**[4]

The precedent for this testimonial of subscription as a prerequisite is to be found in earlier Scottish ordination procedures. The Scottish General Assembly that met in November of 1683 had enacted that a man seeking ordination be known to have "subscribed the Confession of Faith now declared in this Assembly."[5] In 1638 the Assembly had **declared** that the old part of the **National Covenant** (the King's Confession of 1581) **ruled out** the Articles of Perth and Episcopacy. Thus it was the substance of the **National Covenant,** also called **Confession of Faith,** that was named here.[6] This signing of the Confession relates to the traditional practice of the Reformed Churches of the Reformation era of signing Confessions. The Reformed Presbyterian tradition of Covenanting looked upon the act of signing Confession as nothing other than the making of a Public Covenant.[7] We suggest that the Scottish Church innovated in this traditional practice the substitution of an actual "covenant" document which made reference to the Confession of Faith. That there were interkingdom political overtones to all that was done by the Scots and English in the 1640's is patent and certainly would have influence the requirement of signature to the Sol. Leag. & Cov., but the historical practice of signing oneself to the statement of faith apparently was the background pattern which established the chruch's approach to ordination in 1645.

The Westminster **Form of Presbyterial Church Gov't.** was the official governmental standard of Covenanters from its adoption in 1645, was printed in the Reformed Presbyterian **Book of Government and Discipline,** and was supplemented in some particulars (e.g., the "Rules of Procedure" for meetings of church courts, adopted in 1863). It was not replaced until 1945. However, from very early in the history of the separation of the Cameronians (who became the Society People who became the Reformed Presbyterians) from the Church of Scotland there is to be found the

development of Queries and Terms for membership and ordination. These "Formulas" gradually took on carefully defined form, and their purpose was to implement the provisions of the **Form.**

In 1687 the **Informatory Vindication** was written by James Renwick to clarify the separation and the reasons for separation by the Covenanters. Part of it was used as terms and queries until 1712.[8] Thus, adherence to the Covenants, National and Solm. Leag., was specified in query, perhaps in addition to signature.[9] In 1712 the Covenants were renewed at Auchinsaugh, and from that time adherance to the Renovation Deed was specified. Shortly after the adoption of the **Act, Decl. & Test.** in 1761 by the Reformed Presbytery a new set of Terms for Ministerial and Christian Communion were adopted in which adherence to the Covenants and to the Renovation Deed was required.[10] In 1772 **A Short Dir. for Relig. Societies** was adopted by the Reformed Presbytery[11] which had been in use and development since the early 1680's and included a set of Queries for membership which not only specified the Covenants but also called for adherence to the doctrine of Covenanting.

> Query 8. Do you own the morality of the duty of covenanting personally and nationall, under the New Testament? And do you acknowledge the perpetual moral obligation of our solemn National Covenants on all ranks of men in these lands, to the latest posterity, viz: the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, adjuring both propery and prelacy?[12]

In 1822 the Terms of 1761 were revised so as to eliminate adherence to the Renovation Bond of 1712 which had added several requirements beyond the earlier Covenants, some of which the Presbytery had already overruled.[13] From 1761 apparently there was also a fuller formula of queries used for office bearers, but the earliest document of it we have is in an 1866 edition of the **Testimony** of the Reformed Presbyterian Church in Scotland and may date from about 1839. It specifes:

> 9. Do you adhere to the Covenants, National and Solemn League, and to the Acts of Assemblies from the year 1638 to 1649, ratifying and approving the work of Reformation furing that period?
>
> 10. Do you heartily approve the Reformed Presbyterian Synod's Judicial Act and Testimony, lately published, judging the same founded upon the Word of God, and agreeable to the covenanted principles of the Reformed Church of Scotland; and to the faithful testimonies of such as sealed the same with their blood? And do you promise,

in the strength of grace, to abide by and defend the same in your practice and doctrine all the days of your life?[14]

This tracing of historical development suggests that within about 40 years of the adoption of the **Form of Church Government** the Reformed Presbyterians, long before they became an organized denomination, were calling for a statement of adherence to the Covenants by means of queries. Whether this practice supplanted the signing of the Covenants we do not know; but if and when the Terms were signed by office bearers at ordination the Covenants were virtually signed.

So far we have only traced the Terms and Queries in Scotland, but these were "evidently" the ones first used by Reformed Presbyterians in America.[15] The queries were revised in America in 1807, and remained unchanged until 1939.[16] They state:

4. Do you acknowledge the morality of solemn covenanting, both personal and social, private and public, in New Testament times, and that such moral covenants, whether civil or ecclesiastical, as recognize posterity, are binding upon those represented in the taking of them, as well as upon the actual covenanters?

5. Do you believe that the National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England, and Ireland, were entered into agreeably to this permanent institution, and from the unity of the Christian Church, that these engagements, divested of anything peculiar to the British Isles, are still binding upon the Reformed Church in every land?[17]

In these, covenanting is no longer simply a practical prerequisite of adherence, but also a principal assent. Also it is evident that the Scottish Covenants were not simply named as earlier in Scotland, but here they were qualified by the phrase, "divested of anything peculiar to the British Isles." Thus, while the Scottish RPs were binding themselves to the Covenants as they were, the Americans had to qualify the Scottish Covenants as they applied them to a different situation. It is then to be noted that while the Terms of Communion were amended in 1878 to include the Covenant of 1871, the Formula of Queries was never so amended. The new Term of Communion in 1878 read:

4. An acknowledgment of public covenanting as an ordinance of God to be observed by churches and nations; and of the perpetual obligation of public covenants; and of the obligation upon this church of the covenant entered into in 1871, in which are embodied the engagements of

the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land.[18]

In this revision of the Terms there remained a suggestion of qualification as the Historical Covenants were said only to be obligatory "so far as applicable in this land." However, it is to be noted that the **Covenant of 1871** was adhered to here in America in the same manner as the historical Covenants had been in Scotland — without qualification. Moreover, this Term was the statement which ordinands signed and not the Query.

There was, then, a qualification of assent to the Covenants which was required of those seeking ordination in the American Church from 1807 until 1878, and it related to the absence of a specifically "American" covenant. It is interesting though in the 1800's the Scots had stated a limitation to the binding effect of their Query #8 for Ordination.[19] But that qualification related only to the Acts of Assembly and Parliament referred to in the National Covenant and not to the Covenants themselves. For the American Church the qualification was not of the binding nature of the Covenants nor of their solemn commitment to those Covenants but of the application of the details of the British documents to American life. Nonetheless, there was a qualification in the Queries put to those seeking ordination between 1807 and 1939.

The Synod of 1937 approved a thorough revision of the Terms of Communion and a new Covenant of Church Membership, and sent them down to the sessions in overture. These were approved by the necessary majority and in 1938 were declared adopted.[20] At the Synod of 1939, the same committee which had prepared the new Terms of Communion and Covenant of Church Membership reported a new list of queries for ordination, installation, and licensure, which was adopted by Synod and ordered to be printed.[21] These new queries were not a part of the committee's assignment,[22] but were brought in by the committee in order to make the queries for ordination correspond as nearly as possible to the Terms of Communion.[23] Most significantly, **the new queries for ordination were never sent down in overture for approval by the sessions.** Thus their legal standing as part of the law and order of the Church rests only on a majority vote of the Synod of 1939, rather than on the lawful Presbyterian method of adoption.[24]

In the new Queries, the two questions concerning covenanting were compressed into one, all reference to the Scottish Covenants were removed, the Covenant of 1871 was alone named, and some more subtle changes may be seen:

5. Do you believe that public covenanting is an ordinance of God to be observed by churches and by nations; that

> the obligations of such covenants are perpetual; and that the Covenant of 1871 is binding upon the Reformed Presbyterian Church in North America?[25]

It is noticeable that private covenanting is not adhered to and that all public covenants bind posterity whether they claim to or not. The doctrinal part of the Query relating to the binding of posterity does not say that the covenants are perpetual but that "the obligations of such covenants are perpetual." There had been a gradual shift of emphasis: the 1807 Query had called the covenants, thus distinguishing engagements as parts of covenants; and now the obligations (syn. engagements) are specified as perpetual but not the covenants themselves. This distinction aside, however, the Covenant of 1871 is then said to be binding, as it stands, without qualification, thus demonstrating the same manner of adherence evident in the earlier, Scottish Queries and Terms and the American Term of 1878. Though it does not seem to have been the practice to have ordinands sign the Covenant of 1871, yet when the Terms of Communion were signed, as had been the requirement,[26] this Term provided for a virtual signature of the Covenant.

It should now be noticed that since the adoption of the new Terms of Membership in 1977 that no ordinand signs a statement relating to Covenanting. Even though he may be queried regarding his adherence to covenanting and his view of the Covenant of 1871, he only signs to "submit to the teaching and government of this church."[27]

This tracing of the historical development of the place of covenanting in the Queries for Ordination (and the Terms of Membership) raises the question in our minds of the place of covenants along side the rest of the church's standards (documents). Since there is no separate signing of the Covenant, and the signing of the Terms includes all the standards (or none of them, as now), how does the Covenant differ from our adherence to the rest? This question is complicated by the fact that acts of the church by overture or by synod have called for and allowed actions condemned by the Covenant of 1871. The wording of the **Testimony**[28] and of the **Minutes** of Synod[29] contradict that of the Covenant. It would seem to the writers that the maintenance of a separate Covenant document which is unchangeable along side a **Testimony** which is changeable was certain to bring about the present confusion. If subscription to a confession (or a testimony) is in reality covenanting and is apparently the origin of the place of covenanting in the Queries, it would seem that the practice of

signing adherence to the **Testimony** would be sufficient to fulfill the ideal of the doctrine of public covenanting.

FOOTNOTES

1) Reprinted in William D. Maxwell, **John Know's Genevan Service Book 1556,** (Edinburgh: Oliver and Boyd, 1931), p. 172.

2) **Op. cit.;** many editions; In our possession is the one published by the Free Presbyterian Church of Scotland (n. pl., 1976), in which the above quotation is found on p. 414.

3) John Owen, quoted in Bard Thompson, **Liturgies of the Western Church** (Cleveland: World, 1962), p. 320, fn.

4) Westminster **Form,** section cited, para. 1 (p. 413)

5) As quoted in: Wm. Ross, **Glimpses of Pastoral Work in the Covenanting Times,** (London: James Nisbet and Co., 1877), pp. 77-78. Also pertinent is the fact that prior to 1638, under the bishops "all entrants to the ministry were required to bind themselves by solemn oath to strict conformity with the existing order, and to practice the Articles of Perth." **Testimony of the Reformed Presbyterian Church in Scotland: Historical (1837) and Doctrinal (1839).** (Glasgow, 1866), p. 51.

6) D. Lang, ed. **The Letters and Journals of Robert Baillie (Edinburgh, 1841), V. 1., pp. 158-160.**

7) There are several references which demonstrate this; among them Reformation Principles Exhibited, many eds. (e.g. 1875, 1881, 1911, 1919), pp. 49-54, 55-56; Robert Burns, "Preliminary Dissertation" (dated 1828) to Woodrow's **History of the Sufferings of the Church of Scotland** (Glasgow, Blackie and Sons, n.d.) Vol. 1, p. 1xv.; John Cunningham. **The Ordinance of Covenanting** (Glasgow: Wm. Marshal, 1843), pp. 370-373; H.H. George, "Covenanting, a Duty in New Testament Times," **Memorial Volume,** (Pittsburgh: Bakewell, and Marthens, 1872) p. 29; Roy Blackwood, "Retrospect of Covenanting," **Covenant of 1954, Memorial Volume,** (n.p., n.d.) pp. 59-73.

8) Matthew Hutchison, **The Reformed Presbyterian Church in Scotland** (Paisley: J&R Parlane, 1893) p. 212.

9) "The Informatory Vindication" as printed in: **Testimony Bearing Exemp.** (New York, 1934). See page 197ff, 251ff.

10) Hutch. **ibid.**, 212-213.

11) **Ibid.,** p. 246

12) **A Short Dir. for Rel. Soc.** (Rochester, N.Y., 1881) p. 51

13) Hutch., **ibid.**, p. 266.

14) **Testimony of the Reformed Presbyterian Church in Scotland,** (Glasgow, 1866), pp.280-281

15) R.P.C.N.A. **Constitution,** p. iv

16) Thomas Sproull, "Reformed Presbyterian Church in America; Sketches of Her Organic History, No. III," RP&C XIV (1876), 82; **Constitution,** p.v; cf. **Reformation Principles Exhibited.**

17) **Reformation Principles Exhibited,** pp. 251-252.

18) **Ibid.**, eds. of 1881 et seq. p. 250

19) Test. R.P. Church in Scotland, **ibid.,** p. 54 and fn. p. 66

20) **Minutes of Synod** 1937, p. 40; 1938, p. 112

21) **Minutes of Synod** 1939, p. 107

22) **Minutes of Synod** 1939, p. 77; 1937, p. 40; no mention of this committee in Minutes of 1938; in 1939, p. 107, listed as an item of Unfinished Business without citation of previous authorization.

23) **Constitution,** p.v.

24) Nor were they sent down in overture when the new **Constitution** was approved. The Synod of 1944 approved the new books of Government, Discipline, and Worship, and sent them down in overture; they were adopted; the Synod of 1945 advised the committee to publish "all the standards in one volume," which was done. **Minutes,** 1944, p. 23-24; 1945, p. 94-95.

25) **Minutes of Synod** 1939, p. 107

26) R.P.C.N.A. **Constitution,** p. 254, et. al.

27) **Minutes of Synod**, 1976, p. 79

28) **Testimony,** Chapters 29 & 30

29) **Minutes of Synod,** 1979, p. 138

C. WORD-STUDY

I. Old Testament use of **berith** "covenant"

A. The characteristic use of **berith** is of God's Covenant, set down **to** men. The word has this clear and evident meaning **201** times. Of these, the following **54** refer to MEN either **keeping** or **breaking** the Covenant of the Lord.

Gen.17:9	Deut.31:16	Ps.25:10	Is.33.8	Ezek.17:14
Gen.17:14	Deut.31:20	Ps.44:17	Jer.11:3	Ezek.17:15
Ex.19:5	Josh.7:11	Ps.55:20	Jer.11:10	Ezek.17:16
Lev.25:15	Josh.7:15	Ps.74:20	Jer.14:21	Ezek.17:18
Lev.26:44	Josh.23:16	Ps.78:10	Jer.22:9	Ezek.44:7
Deut.4:23	Judg.2:20	Ps.78:37	Jer.31:32	Dan.11:28
Deut.4:31	I Kgs.11:11	Ps.103:18	Jer.33:21	Dan.11:30
Deut.17:2	I Kgs.19:10	Ps.132:12	Jer.34:18	Dan.11:32
Deut.29:9	I Kgs. 19:14	Prov.2:17	Ezek.16:59	Hos.6:7
Deut.29:25	IvChron.16:15	Is.24:5	Hos.8:1	Am.1:9
Mal.2:8	Mal.2:10			

B. **berith** is used of men establishing compacts among themselves **39** times. Of special interest is **I Sam. 20:8** where the covenant of friendship between David and Jonathan is called "a [or "the"] Covenant of Jehovah."

C. There are 23 fairly obvious uses of berith to refer to certain acts of men made in response to God's covenant disposition. The action and initiative are in these instances with men. The same verbe which were used to describe God's actions of cutting or swearing His covenant are used to name the actions of men in making a covenant with God. In any case it is **never** said that men offered their own terms to God. Some significant references and statements are:

II Kings 11:17 Jehoida **made a covenant** between the LORD, the king and the people, **that they should be the LORD's.**

IIKgs. 23:3 (Josiah) made the Covenant before the LORD . . . to keep His commandment . . . to carry out the words of this Covenant that were written in the Book.

II Chron. 29:10 (Hezekiah) It was in my heart **to make a covenant with the LORD God.**
II Chron. 34:32 "and they did according to the Cov't. of God" (Does this refer to their **making** of a covenant to obey God? or to the **result** of this covenant-making, that is obedience in other matters?)
Ezra 10:3 Let us**make a covenant with our God** to put away . . . and **let it be done according to the law.**
Psalm 50:5, 16 Those who **have made a covenant with Me** by sacrifice. (The context of this Psalm, however, is ironic — God is chiding those who have put too much faith in the efficacy of animal sacrifices, and sternly warns those who practice wickedness under the guise of covenant piety.)
Jer. 34:8 Zediah **made a covenant** with the people (to release)
10 . . . the people who had **entered into the covenant**
13 LORD, "I made a covenant with your forefathers." (to release)
15 You had turned, done what is right in My sight (releasing servants), and you had made a covenant before Me. . .
(**16** Yet you turned and profaned My name, and too back the servants)
18 I will give the men who **have transgressed MY Covenant,** who **have not fulfilled the words of the covenant which they made before Me,** when they **cut the calf** in two and **passed between its parts.** (cf. Gen. 15:7, 10)
20 Therefore . . . your dead bodies shall be food for birds. (cf. Gen. 15:11 and Lev. 26:25)
Other texts:
Josh. 24:25 II Chron. 15:12 Jer. 50:5
II Kgs. 23:3 II Chron. 23:16
II Chron. 34:30-32

D. There are uses of **berith** forbidding the Israelites from entering into covenant with the Canaanites and their false gods.
Ex. 23:32 Ex. 34:12-14 Deut. 7:2

II. Old Testament use of **shava'** and its derivatives — "to swear" (verb), "oath" (noun)

A. The Lord **swears** his Covenant TO men. "Oath" is, in many places, a synonym for "covenant" — "His Oath." This use

appears approximately 80 times. Some significant passages are:

1. To Abraham
   Gen. 22:16 — "By Myself I have **sworn."**
   Deut. 8:18 — "the Covenant which He swore to your fathers."
   Gen. 26:3 — "I will perform the **Oath** which I **swore** to your father Abraham."
   Ps. 105:8-10 (I Chron. 16:16) — "The Covenant . . . which He made with Abraham . . . His **Oath** to Isaac."
2. To the children of Israel
   Deut. 29:10-12 — "You stand today, all of you, before the Lord your God . . . to enter . . . into His **Oath** which the Lord your God is making with you today. (v. 13 — that He may establish you today as his People and that He may be your God.)"
3. To David
   II Sam. 3:9 — "As the Lord **swore**"
   Ps. 89:3 — "I **swore** to David"
4. To Christ
   Ps. 110:4 — "The Lord **swore**, "Thou are a Priest forever.".'. (cf. **Ps. 2:7)**
   Is. 45:23 — "I have **sworn** (**Rom. 14:11** quotes as, "as I live"), 'Every knee shall bow and every tongue shall **swear** . . ."

(Compare New Testament usage: **Luke 1:72-73** where **horkos=diatheke** and cf. also **II Cor. 4:13** and Heb. 13:15 with **Rom. 14:11** in N.A.S.V.)

B. **Shava'** and derivatives indicate MEN swearing oaths and covenants with other men approximately 87 times. These are legal and religious contracts in which the name of the Lord is used to verify (or guarantee) truth or faithfulness among men.

C. **MEN swearing TO God.** The words (noun or verb) are used 28 times fairly obviously in this meaning (several other instances are uncertain whether the meaning is with "B" or "C". The significant passages, under catagories, are:

1. God requires men to swear by His name: (The context of these verses does not particularly suggest judicial oaths only but rather the commitment which is involved in worship and which is to be carried through in all of life.)
   Deut. 6:13 — "You shall fear only the Lord your God; and you shall serve Him, and **swear** by His name." (cf. Mat. Henry COM. I, 752)

Deut. 10:20 — You shall fear the Lord you God; you shall serve Him and cling to Him, and **swear** by his name." (cf. Heb. 11:13)
Also Ps. 63:11 and 119:106

2. Some examles of false oaths
Jer. 5:7 — "Your sons have forsaken me and sworn by those who are not gods. They committed adultry and trooped to the harlot's house."
Also **Isa. 48:1, 2; Ezek. 21:23; Hos. 4:15; Amos 8:14; Zeph. 1:5**
3. Examples of faithful oaths to God.
II Chron. 15:11-15 — "They entered into the covenant to seek the Lord God of their fathers with all their heart and soul. Moreover they made an **oath** to the Lord . . . and Judah rejoiced concerning the **oath** for they had **sworn** with their whole heart and sought Him earnestly, and He let them find Him." (swearing is separate from "seeking")
Ps. 132:2 — "David **swore** to the Lord"
Ezra 10:3, 5 — "Let us make a covenant according to the Law. And Ezra made the leaders take an **oath**; they **swore** . . ."
Neh. 10:28-30
4. Predictions of future oaths, all of which look for fulfillment under the New Covenant and in the Gospel age.
Jer. 4:2 — "When you return, **swear.**" (The whole legacy of "return" prophesies anticipates the N.T. Gospel preaching which calls out God's people, Jews and Gentiles alike, from the nations of the world.)
Jer. 12:16 — (re. neighbors of Israel) "If they will really learn the ways of My People, **to swear** by My name, 'As the Lord lives,' even as they taught My People." (cf. **Eph. 2** & **Rom. 11:16ff**)
Is. 45:23 — (As I live, says the Lord) "Every knee shall bow and every tongue shall **swear**." (cf. **Rom. 14:11** & **Phil. 2:11**)
Is. 19:18 — "Cities of Egypt shall swear by (to) the Lord."
Is. 65:16

III. **Iavah**

Is. 14:1 — When the Lord will have compassion on Jacob, and again choose Israel, then strangers will **join** them and attach themselves to the house of Jacob.
Zech. 2:11 — "Many nations will **join** themselves to the Lord in that day and will become MY People."

Is. 56:3, 6 — "the foreigner who has **joined** himself to the Lord." (**vv 2-6** "takes hold, holds fast, of My Covenant.")
Jer. 50:5 — "They will come that they may **join** themselves to the Lord." (cf. **Est. 9:27**)

Iv. **Hos. 4:17** — "Ephraim is joined (**havar**) to idols

V. There is another line of Hebrew usage which is also relevant — the phrases "to call on the name of the Lord" and "to be called by the name of the Lord." These phrases show themselves often to be statements implying recognization of God's covenant, either entering or renewing covenant with the Lord.

A. "To call on the Name of the Lord." Many places, but the following are especially noteworthy:
Gen. 4:26 — "Then began men to call on the name of the Lord."
I Kgs. 18:24 — "You call on the name of your god, and I will call on the name of the Lord, and the God who answers by fire, He is God." (cf. **Jer. 12:16)**
Ps.116:4 — (the terrors of hell found me) "Then I called on the name of the Lord, 'O Lord, I beseech thee, Save me!' "
:13 —"I shall lift up the cup of salvation, And call upon the name of the Lord."
:17 — "To thee I offer the Sacrifice of Thanksgiving, and call on the name of the Lord." (cf. **Ps. 50:5**)
Joel 2:32 — "And it shall come to pass that whoever calls on the name of the Lord shall be saved. Even as many as the Lord our God shall call."
Zech. 13:9 — (v. 7 — Awake sword, smite the Shepherd, scatter the sheep!) "I will bring a third part through fire. They will call on my name, and I will answer them; I will say, "They are My People.' And they will say, "The Lord is my God.' "
These passages elevate prayer to the high act of covenant response. No one ever "just prays"; either he is responding to the Lord's Covenant disposition, or he is taking the Lord's name in vain and making himself liable to the Covenant vengance of God. (**Lev. 26:25** & **Jer. 34:18**) These are phrases which imply a covenantal relationship though each use cannot be assumed to be a specific act of making or entering covenant.

B. "On whom the name of the Lord is called." This identifies those who are in the Lord's Covenant.
Deut. 28:9-10 — "The Lord will establish you as a holy people to himself as He swore to you. So the peoples of the earth shall see that you are called by the Lord's name."

Is. 43:7 — "Bring My sons from afar, My daughters from the ends of the earth, Everyone who is called by my name." (**Is. 44:5; Is. 56:2-6**)

VI. The bridge from these Old Testament word sstudies into the New Testament is now to be seen in two points.

A. **Is. 45:23** is quoted in **Rom. 14:11** and **Phil. 2:11**. Thus the Lord's oath wich establishes the Covenant with Christ calls for a counterpart oath on the part of the Lord's people. However it is to be noted that the Old Testament "swearing" by every tongue becomes in the new Testament "confessing" by every tongue that Jesus is Lord (=covenant relationship of Ruler and People, cf. **Is. 63:19**).

Thus we are brought to the Greek words **homologeo** and **exhomologeo,** and their significance is far greater for seeing their O.T. background.

Mat. 7:23 — "I will **confess** to them, 'I never knew you; depart . . .' "

Mat. 10:32 — "Whoever will **confess** (in) me before men, I will **confess** (in) him before my Father." (**Luke 12:8** & cf. **Rev. 3:5**)

Mat. 11:25 — "I **confess** you, O Father, (as) Lord of heaven and earth. Because . . ." (v.27 — "All things are delivered to me of my Father." cf. **Lk. 22:29** along with **Ps. 110:4** & **Ps. 2:7-8)**

Mat. 14:7 — "(Herod) **promised** (swore) to betray Jesus."

Jn. 1:20 — (John) **confessed** and denied not, 'I am not the Christ.' "

Jn. 9:20 — If any **confessed** him as Christ he was to be put out of the synagoge."

Jn. 12:42 — "Many rulers believed in Him, but because of the Pharisees they did not **confess."**

Acts 7:17 — "The promise which God **swore** unto Abraham."

Acts 23:8 and **24:14**

Rom. 10:9-10 — "If you will **confess** with your mouth Jesus as Lord and believe in your heart that God has raised him from the dead, you shall be saved. For with the heart one believes unto righteousness and with the mouth one **confesses** unto salvation."

Rom. 15:9 (quotation from Ps. 18:49) "Therefore I will **confess** you among the Gentiles; I will sing praise to your name."

II Cor. 9:13 — They glorified God because of the submission **confessed** by you. (H. Witsius, **Econ. of Cov.s,** BK.I, Ch. I, Sec. XII, relates this to **Deut. 29:12** and **Neh. 10:29**)

I Tim. 6:12-13 and **Tit. 1:6**
Heb. 3:1 — "Wherefore, holy brothers, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our **confession**" (**v. 2** — ". . . as Moses . . .")
Heb. 4:14 — "Having a great high priest who has gone through the heavens, Jesus the Son of God, let us hold fast the **confession**." **Heb. 10:23**
Heb. 11:13 — "greeting the promises and **confessing** that they were strangers and pilgrims on the earth."
Heb. 13:15 — "Through Jesus let us offer up always unto God the sacrifice of praise; this is the fruit of our lips **confessing** the name of Him.
I Jn. 2:23; I Jn. 4:2, 3, 15; II Jn. 7

B. Direct cross-over of "calling-on-the-name-of-the-Lord" from O.T. to N.Y.
   1. To call on the name of the Lord is to become a Christian (enter the Covenant)
      Acts 2:21 — (quotes Joel 2:32) "Whoever shall call on the name of the Lord shall be saved." (cf. **Acts 10:43**)
      Acts 22:16 — (Ananias to Saul) "Now, arise, be baptized, wash away your sins, calling on the name of the Lord."
      Rom. 10:12:, 13, 14 — "How shall they call on him in whom they have not believed (Here it appears that "to call on Him" is at least parallel if not synonymous to "confess with the mouth" in vv. 9-10)
   2. Those who are Christians are called "those who have called on the name of the Lord."
      Acts 9:14 — "(Saul) is here with authority to bind all who call on they name."
      :21 — "This man destroyed those who called on this name, (now he preaches it.)."
      II Tim. 2:19 — "Let everyone who names the name of the Lord depart from iniquity."
      I Cor. 1:2 — "To the church of God at Corinth, to those that are sanctified in Christ, called saints, with all those who call on the name of the Lord, their Lord and ours."
      Ro. 15:20 — "I (Paul) aspired to preach where Christ was not already named."
   3. To illustrate the legal significance of the phrase:
      Acts 25:11-12 — "I appeal to Caeser" (=I call upon Caeser)
      Acts 26:32 — (the same)

D. COMMITTEE AGREEMENTS AND CONCERNS

1. **A question which has come up a number of times is that of distinguishing the terms "vow", "oath," and "covenant." This has been answered in part by previous reports of this Committee but a further statement here may help. First, then, as to "vow."**

The Hebrew word neder (translated generally by the English word "vow") refers to a promise made to God of some kind of gift. One might, for instance, vow to offer a special sacrifice of thanksgiving, or vow to pay an amount of money to the temple treasury, or vow to serve the Lord according to the special symbolic discipline of the Nazirite (Num. 6:1-21). A vow, however, is always completely voluntary; it is not a sin not to vow. It **is** a sin, however, to vow and then not to pay that vow. Deuteronomy 23:21-23 gives us the clearest definition of what a vow is. A text like Ps. 76:11, on the other hand, constitutes an **exhortation** to make use of voluntary vows and gifts in order to worship the LORD — it is not taking concept of the vow out of the realm of the voluntary and putting it into the realm of the obligatory.

A vow can be thought of as a special kind of promise. A vow may sometimes be made with an oath to confirm it. But a vow (**neder**) is never equivalent to (or part of) a covenant.

There are three problems, consequently, which arise in connection with this understanding of the concept of the vow (an understanding with which the Committee is a firm agreement).

a) The present **Testimony** uses texts referring to vows in support of the supposed duty of covenanting. Indeed this confusion runs right through Covenanter literature for generations back. Now that there is a recognition of this confusion and an attempt to correct it in the **Proposed Testimony,** the question arises whether there should also be some kind of public admission on the part of our Church of its responsibility for having maintained this error?

b) There is a difficulty in keeping the Scriptural concept of the O.T. **neder** in mind because the English word "vow" which is almost uniformly used to translate it brings a different idea to mind. "Vow" (in common usage) means **any** solemn promise in a religious context. (e.g. We speak of "marriage vows" or of "ordination vows"). **Neder**, however, means a promise to God of that which we are under no moral obligation to promise. So then a man could make a **vow** (in the common sense) to love and serve God. But he could not

make a **neder** to do it, since he is already under that obligation.

How can we keep this Scriptural term in focus? Should we change our Bible translations to read "gift-promise" instead of "vow?"

c) Even though the **Westminster Confession of Faith** (chapter 22 paragraphs 5-7) sets forth a sound explanation of the Biblical doctrine of the vow, it is not really emphatic enough to make us take it seriously. The Biblical concept of the vow (**neder**) is almost completely ignored and neglected within the churches today. What should we do about it?

2. An oath is a solemn calling upon God to witness the truth of what one is asserting (or the faithfulness of what one is promising) and to hold him responsible accordingly. Generally some special posture (e.g. standing with raised hand) and some brief formula (e.g. "As the LORD lives," "God do so and more to me if . . .") is involved in swearing an oath.

An oath may be added to a promise or vow to indicate the special solemnity of one's pledged word (e.g. Ps. 132:2). Christ, however, advised us not to use oaths as a regular practice, but to let our ordinary word be faithful and sufficient (Mat. 5:33-37; Jas. 5:12).

3. A covenant in its fully developed form is a legal and religious arrangement which had certain characteristic features:

a) It was an arrangement made by a sovereign authority (this might be a king, e.g. Ezek. 17:12-14, or the LORD himself e.g. Ex. 20:1-3; Ex. 24:3-8).

b) It was an arrangement whereby the vassals (subordinate members) of the covenant were made subject to certain fixed terms of obedience (Jer. 33:20, 25, which is a figurative use of the word "covenant", serves to underline this idea of a fixed obedience to sovereignly manifested authority which covenant always implies).

c) It was an arrangement which was sealed and sanctioned by an appeal to God to destroy utterly the one who broke the covenant and defied its terms.

(Gen. 15:8-18 and Jer. 34:18 show us what this sanction-ceremony was like in its fully-expressed form. The characteristic Hebrew expression "to **cut** a covenant" also reflects upon this. In the case of the LORD'S covenant God would be invoking His own wrath both upon Himself and upon the people, should either prove faithless. This was the wrath that Christ bore in order to validate the LORD'S mercy as well as His righteousness.)

Because of this appeal to God to be the judge (and destroyer) of any who should prove faithless to the covenant, the covenant appears as a more elaborate and solemn version of the oath — an oath that the sovereign originator of the covenant first enters into, and then which the vassals also are brought into. Hence God's covenant may also be called His oath (e.g. Gen. 26:3).

Sometimes the people being brought into the LORD's covenant give their solemn assent to the covenant (Ex. 24:3-8), sometimes they are inducted into the covenant without their saying a word (Deut. 29:10-13). Nevertheless, in either case, the people were given to know that the full weight of covenant-responsibility had been laid upon them; they had been brought into the LORD's oath.

The covenant of the Lord could also be reenacted or reaffirmed by the people. They could make a covenant and express their allegiance to the terms of God's covenant. This was done during times of apostasy to call Israel back to obedience.

The covenant-form could also be adapted to serve as an agreement between equal parties, whether nations or individuals (e.g. David and Jonathan). What makes the covenant different from a mere contract or agreement is that the parties involved in such a covenant are bringing themselves under the special jealous attention and judgment of God that they will fulfill their obligations. Also the fact that the nation of Israel was itself a creation of God's covenant meant that any subordinate covenant which the people might make was actually an appeal to that underlying covenant of the LORD (such seems to be the reasoning in Josh. 9:15-21 and Ezek. 17:12-14, 18, 19).

In terms of the foregoing explanations we can see that vow and covenant, apart from the fact that both are forms which express some kind of obligation, are widely different one from the other. A vow (**neder**) always involves the individual making it in the **creation of a freely-chosen obligation** toward God where formerly there was none. On the other hand, the kind of covenant which men under the O.T. theocracy sometimes made with God was always a **recognition of obligations which they already owed** to God as members of **His** covenant. Thus vow (**neder**) and covenant were so distinct in their nature and function that there was no area of overlap or confusion between them.

4. As for the application of these concepts it was the Committee's consensus that **confessing Christ** is the N.T. Fulfil-

ment of the O.T. practice of covenanting to be the Lord's. But confessing Christ is **not** the simplistic and individualistic thing that modern evangelicalism generally holds it to be. Confessing Christ is basically the acknowledgement of His **Lordship**; it is the **fulfilment** of the meaning of covenant-response and not a turning from that meaning to a merely verbal and emotional formula.

God demands the **individual** sinner's public assent to the terms of His grace. Sinners must confess openly as well as believe inwardly. The Bible's definition of receiving the Gospel includes public profession of the belief that is in the heart (Mat. 10:32-33; Jn. 12:42; Rom. 10:9-10). So then, man's believing response to God's covenant of grace has all the significance of an oath, even if the explicit form of oath is not enunciated.

God also commissions the **church** to proclaim and defend the truth committed to it (Mat. 28:18-20; I Tim. 3:15, 16; I Jn. 4:1-3; Jude vs. 3). This too is part of "confessing Christ." And the church is to be more zealous and spiritually-minded in understanding and applying the Lordship of Christ to the age in which it lives than ever the former covenant people were (II Cor. 3:12-18). It was agreed, moreover, that a formal declaration of faith often has a significant impact and may be especially honoring to God, and sometimes it is the most effective means of attaining and securing a proper attitude of obedience among God's people.

The consensus of the Committee, then, was to acknowledge the complete sufficiency of the N.T. concept of confessing Christ as fulfilling all that the O.T. concept of covenanting properly meant, and as continuing to embody all the grandeur and authority of the concept of covenant. Nevertheless it is a fact that the N.T. does not use the term "covenant" to refer to man's response either to the Gospel or to Christ's lordship. If we are to have an ordination query on this subject it should, the Committee agreed, express N.T. language and emphasis as these are properly understood.

E. RECOMMENDATIONS AND SUMMARY OF REASONS

recommendation one

That the Synod decide on the legal status of present ordination query #5, and also on the legal status of any overtured change in it. (This recommendation is first to be submitted to the Judicial Committee for its study and report.)

reasons for recommendation one

The question of the legal status of ordination query #5 arises because, apparently, this query was never sent down or approved in overture; it was simply introduced into the standards of the church by an action of the 1939 Synod. The Committee on Covenanting therefore finds itself dealing with an item whose validity is open to question. A judicial clarification is necessary so that we may know, by clear and orderly processes, what the actual standards of the church are.

a **listing of the various ordination queries on covenating**

present query #5 "Do you believe that public covenanting is an ordinance of God to be observed by churches and by nations; that the obligations of such covenants are perpetual; and that the Covenant of 1871 is binding upon the Reformed Presbyterian Church in North America?"

overtured form of query #5 "Do you believe that public covenanting is an ordinance of God to be observed by churches and by nations?"

queries which were replaced in 1939 by present query #5

#4 "Do you acknowledge the morality of solemn covenanting, both personal and social, private and public, in New Testament times, and that such moral covenants, whether civil or ecclesiastical, as recognize posterity, are binding upon those represented in the taking of them, as well as upon the actual covenanters?"

#5 "Do you believe that the National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England and Ireland, were entered into agreeably to this permanent institution, and from the unity of the Christian Church, that these engagements, divested of anything peculiar to the British Isles, are still binding upon the Reformed Church in every land?"

recommendation two

That the ordination query (or queries) concerning covenanting be deleted.

reasons for recommendation two

a) Recent discussions in Synod show that there is a divided mind within the RP Church as to the meaning of this query. It is not fair or helpful to require solemn assent to that whose meaning is disputed within the church (e.g. What **is** "public covenanting?") and whose phrases may have to be specially interpreted in order to qualify as true (e.g. to say that an "ordinance of God" really means only that which **may** be practiced and not that which **must** be practiced).

b) There is no reason why this particular doctrine, even once it were adequately defined and qualified, should receive such emphasis by its being made a part of the ordination queries. There are many important doctrines which are not mentioned in the queries. There are many important doctrines which are not mentioned in the queries (e.g. the substutionary atonement of Christ). Why then should a statement about a voluntary and occasional covenanting practice get special mention?

c) "Covenanting" as this was understood and practiced in Reformation times would be fulfilled, without any further notice, ceremony or document, when those who are to be ordained sign their adherence to the standards of the church.

alternate recommendation two (if recommendation two fails to pass)

1) That the following replace the ordination query (or queries) concerning covenanting:
"Do you believe that it is the duty of Christians to profess publicly the content of the faith as it applies to the particular needs of each age and situation; and that such public profession should be made formally by the churches and other institutions as well as informally by each believer according to his ability?"

2) That this new query be placed immediately after present query #2.

reasons for alternate recommendation two

a) It is the Committee's conviction that the OT practice of making a covenant with God to be His people has its proper NT counterpart in the act of professing the Lordship of Christ (an act which includes whatever application and reaffirmation of that Lordship as may be called for to the glory of God). If the RP Church is to have a query on this particular Scriptural theme it should be clearly NT in its terminology and emphasis.

b) There would be no question as to the meaning or appropriateness of such a query. Professing Christ is not an occasional duty but a fundamental life commitment. Therefore to emphasize this doctrine by making it the subject of an ordination query is entirely appropriate.

F. RECOMMENDATIONS

1. That the Synod decide on the legal status of present ordination query #5 and also on the legal status of any overtured change in it.
2. That the query (or queries) concerning covenanting be deleted from the Queries for Ordination, Installation and Licensure.

2. (alternate)
   a) That the following replace the query (or queries) concerning covenanting in the Queries for Ordination, Installation and Licensure.
   "Do you believe that it is the duty of Christians to profess publicly the content of the faith as it applies to the particular needs of each age and situation, and that such public profession, otherwise called covenating, should be made formally by the churches and other institutions as well as informally by each believer according to his ability?"
   b) That this new query be placed immediately after query #2.

Respectfully submitted,
Lee P. Bittner, III,
E. Clark Copeland
Bruce C. Hemphill
Charles R. McBurney
James M. Wright
G. Duncan Lowe, chairman

The Report of the Committee to Revise the Testimony was taken up. Chapter 21 was taken up, amended and adopted by more than a two-thirds majority vote. Chapter 22 was amended and referred back to the Committee.

The Nominating Committee held a run off election.

The following resolution was adopted by the Synod to be sent to the Honorable Clarence Dietz of the House of Representatives of the Commonwealth of Pennsylvania and to the Honorable Governor Thornburgh:

The One Hundred Fiftieth Synod of the Reformed Presbyterian Church of North America in annual session at Geneva College, Beaver Fall, Pennsylvania our hearty commendation of your resolution proclaiming the week of June 24 as "Family Pride Week". We see this as a refreshing and constructive alternative to "Gay Pride Week" as proclaimed by the Governor of the Commonwealth.

The Bible clearly shows the primary place of godly families as the foundation of the health and prosperity of a nation, while it warns that deviant, immoral behavior such as homosexuality brings God's judgement. It is tremendously encouraging to us to know of your action.

Signed,
Bruce C. Stewart
Edwin, C. Clarke

The Court was recessed in prayer by Glenn McFarland.

THURSDAY, JUNE 14, 1979, 7:30 P.M.

The Court was reconvened in prayer by Robert Catloth.

The Roll was noted.

The Minutes were read and approved.

The Report of the Committee to Revise the Testimony was taken up. Chapter 22 was amended by the Committee and adopted without dissent. Chapter 23 was amended by the committee and adopted by more than a two-thirds majority vote. Chapter 24 was amended by the Committee and adopted by more than a two-thirds majority vote. Chapter 25 was amended by the committee and adopted by more than two-thirds majority vote. Chapter 26 was taken up. Robert McMillan led the Court in prayer asking God to bless us with unity and wisdom in the debate of this chapter. The chapter was amended by the Committee and adopted without dissent. Bruce Stewart led in prayer of thanksgiving to God for His mercy in the debate of Chapter 26 and the whole thirty-three chapters of the revision. The Introduction and chapters 1-33 of the revision were ordered to be sent down in overture. This final action was without dissent. The Report as a whole was adopted and the adopted chapters appear in the Appendix to the Minutes.

REPORT OF THE TESTIMONY REVISION COMMITTEE

The Synod of 1969 appointed a committee charged with the responsibility of revising the Testimony of the church. At this Synod of 1979, ten years later, the committee presents the completed work of the remaining chapters, 21-33. None of us on the original committee could have envisioned a task that would take so long, and yet we truly believe that the hand of the Lord has been on us and on the church as it has considered this new revision. Because of the opportunities given to sessions to study and advise the committee, we believe the Testimony honestly is the Testimony of the church, and not a Testimony of a single person or a small committee.

The committee met three times during the last year, each meeting lasting for two days. As in other years, these meetings were held at dates that were in close proximity in time to other meetings in which at least some of the members were participating, so as to reduce as far as possible the travel costs of the meetings.

The Clerk of Synod will, in his report, be submitting for action by this Synod the same rules which have governed the discussion of this report over the last three years. (Please refer to the Clerk's report.)

The committee realizes that there may be some subjects which have been committed to our committee for study and for possible inclusion in the revised Testimony. While we have tried to keep these in mind in our discussions, it is possible that some may not have received adequate attention. It is our suggestion that those persons who feel that some subjects are not adequately handled, and still ought to be, would resubmit their concerns through the appropriate channels.

In the hope that this will be the final report of this committee, we want to thank sessions of the church for the time and effort spent in studying the respective drafts of our work, and in the invaluable aid which you have given to the committee.

Respectfully submitted,
James D. Carson, Chairman

On behalf of the committee members; Roy M. Adams, S. Ray Blair, E. Clerk Copeland, D. Howard Elliott, Joseph Lamont, William h. Russell, Wayne R. Spear, S. Bruce Willson, J. Renwick Wright.

The Synod expressed its thanks to the Committee by a standing ovation.

The following special resolution was adopted: Since Mr. and Mrs. T.M. Hutcheson are going to Cyprus we ask that they carry our greetings to the Greek Evangelical Church.

The Report of the Committee on the Shorter Testimony was taken up. The Committee distributed copies of the shorter testimony entitled "Why Believe?" The Report was adopted and is as follows:

REPORT OF THE COMMITTEE ON SHORTER TESTIMONY

Fathers and Brethren:

Your Committee received its assignment at the 1977 Synod. At the 1978 meeting of the Synod, a proposed draft of a 'shorter testimony' was submitted for your review. It was the Committee's recommendation that this statement not be acted upon for the purpose of its becoming a standard of the Church, but that it be rather a popular tool or piece by which our congregations could challenge a growing secular, humanistic culture. We did not

therefor ask Synod to approve the document line-upon-line, but to send to the Committee any suggestions for clarification or improvement. The Committee, then, in cooperation with the Board of Education and Publication would produce a limited number for use.

We are happy to report that at this writing we expect to have this document ready for distribution at this meeting of Synod. It has been entitled "Why Believe?" and will appear in substance almost as it was when first given to you last year. In order to maintain a consistent and more readable format, we have condensed certain chapters, but without changing the substance of the content. We have maintained the Scripture as originally selected.

At its March meeting the Board of Education and Publication approved our proposal to print 5,000 copies with the intent that they be made available to our congregations on a cost basis. If this printing proves valuable and additional copies are required, we are prepared to produce them in greater quantity, which will in turn reduce their cost to our membership.

In conjunction with the E and P Board, our Committee is prepared to continue for another year with the singular purpose of encouraging the promotion and use of "Why Believe?", while at the same time receiving the observations of those actually able to assess its value.

Respectfully submitted,
For the Committee
K. G. Smith, Chmn

The Nominating Committee announced the results of the election. They will appear with the Final Report of the Nominating Committee.

The Report of the Committee on Records of Presbytery was taken up, read and the irregularities that were noted were referred to the Judicial Committee. The Report as a whole was adopted and is as follows:

REPORT OF THE COMMITTEE TO EXAMINE THE RECORDS OF PRESBYTERIES

Japan Commission minutes of 1978 were found in order and nothing noted therein as contrary to the law and order of the Church.

The appropriate minutes of the **Pittsburgh Presbytery** have been read and nothing found contrary to the law and order of the Church.

The appropriate minutes of the **New York Presbytery** were read, and the following exceptions to the law and order of the Church were noted:

p. 186 Items listed in the report of the examination of the minutes in 1978: Two documents said to be "attached" but missing in the minutes, are apparently still missing.

p. 187 "David Coon (is) permitted to complete his required courses in the RPTS without physical residency." No extenuating circumstances are cited to explain this action, nor is it noted that Mr. Coon made an effort to enroll in the RPTS.

p. 193 Richard Ganz was ordained to become associate pastor of the Broomall congregation, not having attended the RPTS. No extraordinary circumstances are noted in the minutes.

p. 204 In a resolution regarding the interpretation of the Terms of Communion as they apply to total abstinence, there were two dissents recorded to item e — of that interpretation:

> "And it is understood that the new member may not by his personal use of alcholic beverages divide, scandalize, or disrupt the peace and order of the church."

This interpretation appears to be in conflict with the principle of total abstinence.

The appropriate Minutes of **St. Lawrence Presbytery** were examined and nothing found contrary to the law and order of the church, with the following exceptions:

1. One page is mis-dated
2. Minutes of Dec. 4, 1978 were not approved and signed by the Moderator and Clerk
3. There is no record that the irregularities found by the examiners of pages 68-85 have been corrected.

Upon examination of the minutes of the **Ohio-Illinois** Presbytery (June 1978-1979), nothing was found contrary to the law and order of the church, with the following exceptions:

1) p. 36 — "Robert Morrow moved that we accept the **oral request from Roy Blackwood as a petition** to organize the group at Columbus, Indiana. This petition is **assumed** to represent the 27 people R. Blackwood has indicated are interested. . ."

The following "irregularities" are also noted:

1) p. 1 — The minutes do not indicate whether or not Mr. W. Robert's Systematic Theology examination for licensure was sustained.

2) p. 1 — Mr. Isaac Ver Hage is introduced as **Deacon** delegate though he had been ordained and installed as ruling **elder** the previous month.
3) pp. 3, 4, 5, etc. — Time of adjournment is not given.
4) p. 8 — Mr. K. Magill was sustained in his licensure exam in Distinctive principles, although he took exception to the biblical principles of exclusive psalmedy and **"a capella"** singing in worship.
5) pp. 44-45 — Both **Ad Interim** and **Church Extension Commissions** were constituted **as church courts** (moderated by R. Morrow and R. Blackwood, respectively) for the purpose of organizing the Southside Indianapolis congregation. Following the meeting, both R. Morrow and R. Blackwood adjourned their respective **commissions** and both pronounced **successive benedictions.** B of C Gov't requires (III:6) that congregations be organized **by presbytery:** Action recorded regarding the organization of the 2 new congregations is by Ad Interim Commission.

Appropriate minutes of the **Pacific Coast Presbytery** were reviewed and nothing found contrary to the law and order of the church.

Appropriate minutes of the **Midwest** Presbytery were reviewed and nothing was found contrary to the law and order of the Church with the following exceptions:

On pages 294, 301, and 311 regarding the action of the Ad Interim Commission on September 7, 1978, referring to David L. Burke: The Constitution does not provide for the action of "suspending ordination." (Book of Church Government, VIII, #13)

A considerable number of court members had unexcused absences from every Presbytery meeting during 1978-79, yet no comments were made and no actions taken.

Certain other minor matters were noted as follows:

On pages 252 and 294-5 certain material is out of chronological sequence.

No specific amount of financial support for E. R. Hemphill was recorded in the minutes.

On page 299, line 4 is misdated.

Iowa Presbytery Minutes from June 17, 1978 through April 7, 1979, were read and found to be in harmony with the law and order of the church, with the following exceptions and questions:

1. The Commission minutes for March 15 and 28, 1978, contain no record of prayer of adjournment.

2. The Ad Interim Commission Minutes of Feb. 4, 1979 (p. 228) do not record the names of members present.
3. There is no record of Minutes being read and approved, on pages 238, 239, & 240.
4. On page 241, technical questions regarding procedures in connection with disciplinary actions have been noted in the Minutes book and Iowa Presbytery is urged to review these questions in the interest of constitutional order.

RECOMMENDATION

#1. That the sections of this report that deal with the Minutes of New York, St. Lawrence and Midwest Presbyteries be referred to the Judicial Committee to deal with the irregularities and questions raised, and that the Judicial Committee report to this meeting of Synod.

RATIONALE: When irregularities are noted in the Minutes, Presbyteries are to act to correct the matters. However, Synod has no method of dealing with those items the Presbyteries do not correct. This recommendation gives Synod an opportunity to deal with these deficiencies.

Respectfully submitted,
Stanley R. Copeland, Assistant Clerk

Robert Henninger, a licentiate of the Ohio-Illinois Presbytery, and Garland Kincaid, a man in internship under the Ohio-Illinois Presbytery, were introduced to the Court.

The time was extended until 10:00 P.M. and the Judicial Committee was excused.

The Final Report of the Committee on Finance was distributed. Items 1-3 were adopted.

The Court was adjourned in prayer by James Pennington.

FRIDAY, JUNE 15, 1979, 8:30 A.M.

Synod met pursuant to adjournment in Alexander Hall, Geneva College, Beaver Falls, Pennsylvania on Friday, June 15, 1979 at 8:30 A.M. The Court was Constituted in prayer by Howard Elliott.

The Court was led in devotions by Ed Robson who preached the Word from II Corinthians 3:1-3 on the theme "a Letter Known and Read by All".

The Minutes were read and adopted.

Mark Dalby, an ordained minister of the Presbyterian Church in America, working at Geneva College was introduced to the Court.

The Report of the Committee on Travel Funds and Absences was taken up. Item 1 was amended and adopted. Item 2 was adopted. Item 3 was referred to the Committee on Finance. Items 4-6 were adopted. The Report as a whole was adopted and is as follows:

TRAVEL FUND AND ABSENCE COMMITTEE REPORT

Your committee would report that this year's Travel Fund expenses amount to $8,847.26. The number of delegates participating in the Travel Fund this year was 82.

The attendance record for this meeting of Synod indicates those delegates who made known their absences to your committee. This is indicated by an "e" denoting excused absence.

According to the recommendations adopted last year for the Travel Fund, the basis for reimbursement is air coach fare, unless it is cheaper to drive. It is the delegate's responsibility to determine which is the more economical form of travel. The Travel Fund will pay the lower figure.

Reminder to Presbyteries that they are responsible for the registration expenses of their deacon delegates.

RECOMMENDATIONS

1. That the 1980 Synod Travel guideline be:
   a. Delegates shall be reimbursed for travel expenses on the basis of air coach fare and transportation to and from the airport, unless it is cheaper to drive, or unless two or more delegates travel together;
   b. For those paid on the basis of driving a car, Synod shall pay 13¢ per mile, plus highway and bridge tolls;
   c. Round trip bus or train fare for those delegates using these modes of travel.
2. That those who know themselves to be delegates to the 1980 Synod be urged to make plane reservations as far in advance as possible so as to take full advantage of the lowest possible rates.
3. That the congregational travel assessment for 1980 be set by the Committee on Finance.
4. That the delegates be paid by check.
5. That the permanent members of the Committee on Finance, not elder delegates, have their registration expense paid from Synod's Misc. Fund.

6. That we thank Miss Judy Linhart and Mr. Louis Hutmire for their help.

Respectfully submitted,
David Coon
J. Edward Hindman, Chairman

The Report of the Committee to Consider Paper 79 — 3 on the uniformity of discipline in the denomination was read, adopted and referred to the Nominating Committee for implemetation. The Report is as follows along with the paper:

The following paper is here-by submitted to the Synod of the Reformed Presbyterian Church of North America for its 1979 session by Iowa Presbytery:—

Thomas A. Joseph, Clerk

The exercise of authority and discipline in the Church is always difficult and often agonizing. But our present-day culture is so inbred with the attitude of religious individualism that a church must find that even attemping to exercise discipline raises doubts and controversy of a fundamental nature.

It is our feeling that practice does not always match our doctrine here. Our Iowa Presbytery would therefore suggest a working conference or a study committee to work on these matters concerning uniformity of church discipline in the Reformed Presbyterian Church of North America.

This Committee met to consider Paper #79 — 3 which was submitted by the Iowa Presbytery. The Paper concerned itself with the uniformity of discipline in the denomination. The reason for this concern is that "the exercise of authority and discipline in the Church is always difficult and often agonizing." It also states that "our present-day culture is so inbred with the attitude of religious individualism that a church must find that even attempting to exercise discipline raises doubts and controversy of a fundamental nature."

This Committee recognizes and sympathizes with the aforesaid statment, but at the same time, realizes that to come to an all conclusive formulation for uniform Church Discipline is impossible. However, we feel that there can be some profit gained by discussing the issue in some way.

Therefore, we recommend:

1. A working conference for pre-synod 1981.

2. That Synod appoint an organizing committee to handle setting up this working conference.
3. That Synod accept this report as its answer to Paper #79 — 3.

Respectfully submitted,
S. Ray Blair
Joe Copeland
Maxey Crawford
Isaac E. Ver Hage, Chairman

The Report of the Committee to Deal with Paper 79 — 5 regarding ordination vows binding the conscience was read, adopted and referred to the Nominating Committee for implementation. The Report along with the paper is as follows:

At it's May 5, 1979 meeting, the Pittsburgh Presbytery ordered the clerk to re-submit to the 1979 Synod a paper submitted by this Presbytery to the Synod of 1976 concerning Ordination Vows Binding the Conscience.

As a Presbytery we feel that the involved question is of the utmost importance to elders of our own Presbytery and indeed to the entire Church to be reconsidered. Also, a more clear, definitive answer is desired by the Presbytery on this issue from the Synod.

Respectfully submitted,
Robert Fullerton, Moderator
Ronald V. Good, Clerk

This committee observes that paper 79 — 5 calls for a general consideration of ordination vows and liberty of the conscience. We note that such a consideration must have equal implication for all ordination queries and for the government and confession of the church in general. The specific issue of total abstinence in ordiantion query #8 appears to have been the focus of Synod's previous deliberation and action (1975 **Minutes of Synod**, p. 105-110). We observe that matters now under consideration by other committees of Synod may affect the content of some other ordination queries.

For these reasons we recommend that this Synod appoint a special study committee on THE NATURE OF THE ORDINATION VOW to consider paper 79 — 5 and to study and report on the criteria for determining the content of the ordination vow and the significance of that vow in relation to liberty of the conscience. The committee should deal with these questions in principle, with the

least possible reference to specific issues which may be involved. This committee is to report to Synod in 1980.

Robert J. Templeton
Ronald V. Good
William H. Cornell, Chm.

A Motion from Robert Catloth relative to the Reformation Translation Fellowship was adopted and is as follows: That the R.T.F. be granted $2000 from the RPCNA; that the Board of Foreign Missions forward the balance of $1500 from its 1979 budget; that a loan of $2500 be made to the R.T.F. from Synod's Miscellaneous Funds to be repaid from the proceeds of an estate of a late friend of the R.T.F. in the Philadelphia area and that the R.T.F. give prior and current financial reports to the Foreign Mission Board, and a financial report to each Synod starting in 1980.

The Report of the Committee on Interchurch Correspondence and Study was taken up. Item 4 was amended by the committee and adopted. Item 5 was lost. Item 6 was amended and adopted. Items 7-9 were adopted. Item 10 was adopted and referred to the Committee on Finance. Item 11 was adopted. Item 12 was amended and adopted. Items 13-15 were adopted. The Report as a whole was adopted and is as follows:

REPORT OF THE COMMITTEE ON INTERCHURCH CORRESPONDENCE AND STUDY TO THE SYNOD OF 1979

Your Committee held one meeting on March 12, 1979 in Pittsburgh with four members present. Other business has been conducted by correspondence.

Fraternal delegates have been appointed to the Synod/General Assemblies of NAPARC (North American Presbyterian and Reformed Council) churches and the Eureka Classis of the Reformed Church in America. Reciprocal appointments have been made by the above bodies to our Synod. An Observer has been appointed to the Synod of the Associate Reformed Presbyterian Church. Observers have been invited again this year from the Free Church of Scotland in Canada.

E. Clark Copeland and Harold B. Harrington have been appointed as delegates to the Consultative Assembly in Scotland, June 23-28, 1979. Any others who might like to serve as consultative members of the Assembly and are willing to pay their own

expenses are invited to contact our Committee. Papers are being prepared for discussion and consideration in the following areas: The Relationship of RP Churches to other Reformed churches; The Current Testimony — The Practical Implications of the Kingship of Christ; Psalmody; Theological Training for the Ministry; Foreign Mission — Policy and Cooperation; and Interchange of Personnel and Mutual Elegibility. If members of Synod desire to see other areas discussed, they may consult with our delegates.

The Meeting of NAPARC in October voted to amend the fifth section of the By-laws (See 1975 Minutes of Synod, p. 118) as follows:

V. Committees and Conferences

1. Committees of the Council. The Council may establish and appoint as many such committees as needed. These committees shall continue until the matters assigned to them have been completed. However, if such committees are to represent all member Churches, the delegates of each Church to the current meeting of the Council shall designate its representation.
2. NAPARC Study Committees. The Council may establish NAPARC Study Committees to study matters of mutual concern to the NAPARC Churches. In erecting such a Study, Committee the Council shall indicate the number of representatives each church may appoint to the Committee; equal representation from each Church shall be authorized. It shall also designate one of the Churches, which is to convene the Committee. The option of participating and the manner of selecting representatives shall be left to each Church.
3. Conferences.
   a. The Council may call Conferences on subjects of mutual concern to which all member Churches are urged to send representatives.
   b. Annual consultations between the agencies of the various NAPARC Churches may be held as desirable with each member Church being urged to participate.
4. Materials and Conclusion. Materials and conclusions of NAPARC Study Committees and Conferences shall be sent to the Interchurch Committees of all the member churches and to the NAPARC Interim Committee.
   a. The chief use of the materials and conclusions of the NAPARC Study Committees or Conferences is: (1) for the information and instruction of member churches, and (2) the conveying of possible responses — approval, disagreement, or further study — by each member Church to the other.

b. The materials and conclusions are to be considered the property of the several member Churches, and may be used and publicized by them only in their own name unless approved by other member Churches also; joint publicity of the results of the NAPARC Study Committees or Conferences shall be by the Churches themselves as distinguished from publicity by NAPARC which is consultative rather than policy making. Neither NAPARC nor NAPARC Study Committees or Conferences may speak for the member Churches.

c. The ultimate purpose of the NAPARC Study Committees and Conferences is to search the Scriptures for the enrichment of our understanding of God's truth, to discuss the application of God's Word in the life of the churches and to seek unity through the development of a common commitment and cooperation.

5. Expenses. The expenses for NAPARC Conferences and Study Committees are to be borne by the member Churches (including such items as meals, travel, lodging, etc.) The cost for such items as duplication and secretarial aids is to borne by the NAPARC treasury.

At the Meeting of NAPARC it was voted that the following be recommended to the constituent bodies for action:

1. That a concurrent meeting of NAPARC Synods and General Assemblies be held in 1982, and that if arrangements can be made, it be held at Calvin College and Seminary, Grand Rapids, Michigan.
2. That a NAPARC Study Committee be approved for a joint study of the current pressing question of divorce, especially as it relates to: (1) divorce and remarriage, and (2) divorce and the church officer.

Since the last meeting of Synod the following NAPARC Conferences have been held: Home Mission Agencies, Diaconal Ministries, Foreign Mission Agencies, and Theological Education. Two recommendations arising from the Conference on Diaconal Ministries have been presented to our Committee for consideration. They are as follows: (1) That Synod approve in principle the offer of the Christian Reformed World Relief Commission (CR WRC) for cooperative efforts in administering world relief, and that a committee be appointed to work out a specific proposal, and (2) That Synod consider a vehicle for diaconal work beyond the scope of the local congregation.

A NAPARC Study Committee on Hermeneutics is to be convened by representatives of our Committee and will meet at Geneva College, June 29, 1979.

In cooperation with Synod's Board of Trustees, and in accord with the action of the 1978 Synod, our Committee arranged for the incorporation of the R.E.S. The cost of this was approximately $175; this will be considered when we recommend how much should be given to R.E.S. this year.

The NPRF (National Presbyterian and Reformed Fellowship) Congress will be held this summer on The Word of the Sovereign God, July 9-14 at Calvin College, on The Gospel of the Sovereign God, July 23-28 at Covenant College. We encourage your support of this Congress in support and participation.

Recommendations 1 and 2 of our Committee's Report to the Synod of 1978 were referred back to the Committee to consider the implications of Session-Controlled Communion for members of our denomination who are invited to commune in other denominations, with special attention to the matter of "inter-communion" with other NAPARC Churches. The following paper was prepared as a basis for our consideration:

In our **Directory for the Worship of God**, Chapter 3, section 10 (as revised in 1977) there are these statements concerning the proper guarding of the purity of the sacrament:

a. The Lord's Supper is to be administered only to those who have been baptized, and are communicants in good standing in some true branch of the visable church.

b. No person should be admitted to the Lord's Supper whose manner of life is notably inconsistent with his Christian profession or who is unknown to the Session in charge of the Table. Casual visitors are not invited to commune.

c. Every Session must guard the purity of the sacrament by exercising diligent and continual oversight of those under its care, never assuming that church membership alone is sufficient basis for admission to the sacrament. Those who seek to commune but are not under care of the Session must be examined.

The Synod of 1977, in interpreting these statements declared that "a statement of commendation or certification from another RPCNA Session shall be honored by the examining Session. . . . . When the examination pertains to one who is not a member of the RPCNA, it shall be held in constituted court with the applicant present to answer questions."

If we apply the statements in our **Directory for Worship** to the question of our members communing in other denominations, we may conclude that such members should not commune where they are casual visitors, or where they are not known to the Session in charge of the Table. They should welcome

examination by that Session with regard to their Christian faith and life. They should also be concerned that the church in which they are worshipping bears the mark of a true church; that the observance of the sacrament is closely connected with the faithful preaching and teaching of the Scriptures, and that Christ is magnified as Lord and Savior through the Lord's Supper.

This matter has come to our Committee in connection with"inter-communion" as a possible implementation of fraternal relations with NAPARC Churches. . . . . I propose that we recommend the following in our report to the 1979 Synod:

That as a corollary to the position of Session-Controlled Communion, we recognize the freedom of our members to accept invitations to commune in other NAPARC churches, wherever they have come to know a particular congregation and are known by its session. Members are requested to seek the counsel of their own session concerning invitations to commune in any other denominations. (This is the conclusion of the paper.)

One other aspect of Session-Controlled Communion as it relates to "inter-communion" was discussed by our Committee. Should we be willing to add to the 1977 statement, after the words "shall be honored by an examining Session" the following statement, "and members of NAPARC Churches who are known by an RPCNA Session shall be permitted to communion by certification from their respective Session or Consistory."

In light of the study by the Committee on Denominational Program Priorities and Financial Policies we want to review for the Synod the policies under which we operate. Monies are spent only for those items approved by the Synod. Our largest expenditure is for entertaining and sending fraternal delegates; in 1978 that was approximately $500. In 1979 we voted to send only one fraternal delegate to each judicatory with whom we have fraternal relations. Our yearly assessment for NAPARC is $11. plus the travel costs of our delegates ($65. in 1978). The R.E.S. assessment in 1978 was $1200.; our Committee recommended and Synod voted to send $600. We have also supported NPRF for the last three years to promote the Reformed Congress ($400. in 1978).

Recommendations:

1. That the Synod elect only 2 members instead of three to the Class of 1982; we recommend the following to the Nominating Committee: James Pennington, John H. White and James Wright.

2. That we approve participation in a NAPARC Study Committee for a joint study of the current pressing question of divorce, especially as it relates to: divorce and remarriage, and divorce and the church officer.
3. That we accept the invitation of Calvin College for our Synod to meet on their campus in June, 1982 in a concurrent meeting with the other NAPARC Synods and General Assemblies.
4. That as an implication of the position of Session-Controlled Communion. Members shall seek the counsel of their own session concerning invitations to commune in any other denominations.
5. That the Synod adopt the following concept of Churches in Ecclesiastical Fellowship recommended by NAPARC as an approved policy for the NAPARC churches in their relationship to each other:
   (1) That we acknowledge the Scriptural mandate (Ephesians 4) to enter into Ecclesiastical Fellowship where it is consistent with Scriptural unity and truth as a visable demonstration of the unity of the church both to the church and to the world.
   (2) That we define Ecclesiastical Fellowship in which the churches involved are Reformed in their confessional standards, church order and church life though there may be such differences between them that union is not possible at this time, and there might be considerable need for mutual concern and admonition.
   (3) That where churches enter into Ecclesiastical Fellowship with other Reformed churches, that relationships be implemented where possible and desirable by:
      a. Exchange of fraternal delegates at major assemblies (including privileges of the floor)
      b. Occasional pulpit fellowship (Local option)
      c. Intercommunion (Controlled by the local session/ consistory)
      d. Joint action in areas of common responsibility
      e. Communication on issues of joint concern
      f. The exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity including respect for the discipline of churches with whom we are in Ecclesiastical Fellowship
   (4) That we mutually recognize that the decision to enter into or withdraw from Ecclesiastical Fellowship with another Reformed church shall be decided by each denomination on an individual basis.

6. That the above concept of Churches in Ecclesiastical Fellowship be adopted by our Synod as our definitive statement regarding "fraternal relations."
7. That the Synod indicate that our understanding of the purpose of the above concept of churches in Ecclesiastical Fellowship is two-fold:
   a. to establish formal relationships within which the now separate denominations shall work toward a common view of the truth, and
   b. a demonstration to all of the churches and to the world of our intention to re-unite the Body of Christ.
8. That the Synod give $500.00 to R.E.S. in 1979.
9. That the Synod approve sending a delegate to the meeting of the R.E.S. in Nimes, France in July, 1980, to pay expenses up to $500.00.
10. That the Synod approve in principle the offer of the Christian Reformed World Relief Commission for cooperative efforts in administering world relief and that a committee be appointed by the Nominating Committee to work out a specific proposal to be presented to the 1980 Synod.
11. That the Synod direct the Home Mission Board to provide a vehicle for denominational diaconal work beyond the scope of the local congregation.
12. That we accept the invitation of the Orthodox Presbyterian Church to enter into exploratory discussions based upon an exchange and discussion of our respective subordinate standards.
13. (a) That we seek to initiate fraternal relations with the Free Church of Scotland in Canada.
    (b) That we invite the Synod of the Free Church of Scotland in Canada to enter into exploratory discussions with our Synod based upon an exchange and discussion of our respective subordinate standards.
14. That in the proposed exploratory discussions with representatives of the Orthodox Presbyterian Church and the Free Church of Scotland in Canada, we seek to implement the recommendations of the Committee on Theological and Practical Steps toward Church Union.

Respectfully submitted,
Godfrey Franklin
Paul M. Martin
John McMillan
Lester E. Kilpatrick
Donald Weilersbacher
John H. White
S. Bruce Willson
James M. Wright
Bruce C.Stewart, Chairman

The following special resolution was adopted: That the moderator send greetings of the Court to the Synods of the Reformed Presbyterian Churches of Scotland and Australia and to the Greek Evangelical Church of Cyprus.

Donald McCrory, the one elected by the Synod to fill the office of Director of Publication and Educational Materials beginning January of 1980, was introduced to and addressed the Court.

The Report of the Committee on Seminary Requirements was taken up. They brought in a recommendation as instructed by Synod and is designated as replacement Item 1. This item which calls for an overture was adopted without dissent and was ordered sent down in overture to the Sessions. Replacement item 2 was adopted and will accompany the overture on replacement item 1 as an explanation. The Report as a whole was adopted and is as follows:

COMMITTEE ON SEMINARY TRAINING REQUIREMENTS

The task which this committee understands to be its assignment from Synod is to respond to the request of New York Presbytery endorsed by Ohio-Illninois Presbytery to review the constitutional requirement of "at least one full year shall be taken in the seminary of our own church." In addition this committee feels its task is to include a consideration of how this rule may be implemented and also some consideration of the whole question of education for the gospel ministry.

We agree with the paper that the church needs an educated ministry. We understand an educated ministry to mean the following in light of chaper 6, Book of Church Government: (1) graduation from our seminary, (2) graduation from our seminary with partial education experience at another seminary. (3) graduation from another seminary with one year's attendance, (4) or in exception cases, the equivalent of a seminary program at the discretion and under the supervision of Presbytery.

Your committee would respectfully submit the following recommendations:

I

That the last sentence, chapter 6, section 3, **Book of Church Government** which reads: "In any case at least one full year shall be taken in the seminary of our own church" be deleted and the following substitute be adopted and these changes sent in overture to the church.

"In any case an academic year of instruction in our seminary in the distinctive tenets of our church or an equivalent to this requirement as determined by presbytery shall be taken."

II

That Synod resolve that these opportunities are available to presbyteries as satisfactory equivalents:

1. A combination residency-field work experience under the direction and cooperation of the Seminary and Presbytery in which those courses distinctly contributary to the pastorate of our church are covered.
2. A combination of correspondence study, independent study, and supervised field work under the direction and cooperation of the seminary and presbytery with determination that the distinctive instruction necessary to becoming a teaching elder has been mastered.

Bruce Backensto
Ray McCracken
Bill Cornell
Fred Cretors
Ray Blair, Chairman

The Report of the Committee on the Nature of the Visable Church as it Relates to the Sacraments was taken up. It was referred back to the Committee to report to next years Synod. Joseph Hill resigned from the Committee and the Nominating Committee was instructed to bring in recommendations of persons to be added to this Committee as some others are unable to serve on the Committee. Three new persons are to be added to the Committee.

The Report of the Committee on Finance was taken up. Item 2 was reconsidered, amended by the committee and adopted. Item 4 was amended and adopted. Items 6 and 7 were adopted. The Report as a whole was adopted and is as follows:

THE REPORT OF THE FINANCE COMMITTEE

The following item was referred to this Committee: the Inter-Church Correspondence Committee's request for $500 to send a delegate to the R.E.S. meeting in France in 1980.

The Committee reminds Synod that $250,394 was received in 1978. This was $5,394 more than the 1978 budget which therefore

reduces the deficit in the budget to $20,625. As a result, we need to receive $245,000 plus $20,625 (total $265,625) in 1979.

RECOMMENDATIONS:

1. That $500.00 be approved for a delegate to the 1980 R.E.S. meeting in France, provided that Synod approved this attendance.
2. That $2000 be granted at once from the miscellaneous fund without revising the miscellaneous fund budget.
3. That the 1980 Budget be approved as follows:

Organization	**Request**	**Recommendation**
Geneva College	$ 30,000	$ 15,000
Pensions	47,800	40,000
Graduate Study	500	500
Foreign Missions	117,700	70,500
Education & Publications	33,500	30,000
Home Missions	54,500	40,000
Seminary	69,000	60,000
Women's Association	12,000	9,000
Miscellaneous Fund	10,700	10,000
Totals	$375,700	$275,000

4. That the 1980 Unalocated Office Expense of $53,850 be approved.
5. That the salary of Louis Hutmire be set at $18,600 which reflects an 8% increase and that the salary of Donald McCrory be set at $15,600.
6. That the 1979 Unalocated Office expense be revised from $48,395 to $50,500.
7. That the Travel Fund Assessment remain at $4.50 per communicant member.

J. D. Birdsall, Chairman
Fred Cretors, Secretary
William Long
Alan Windham
Deacon Delegates:
Robert Finley
Bruce Mazur
Stanley Reyle
John Huston

Lee Troup was introduced to the Court as one who had been a great help in the layout and art work of the brochure "Why Believe?" which was produced by the Committee on the Shorter Testimony.

Donald McBurney addressed the Court on behalf of the Stewardship Committee of the Board of Trustees of Synod.

In the prayer of recess the Synod gave thanks to God for the provisions by which the denomination was enabled to oversubscribe the budget.

The Court was recessed in prayer by Bruce Mazur.

FRIDAY, JUNE 15, 1979, 1:30 P.M.

The Court was reconvened in prayer by William Sterrett.

The minutes were read and approved.

The Report of the Judicial Committee was taken up. The item dealing with paper 79 — 7 was taken up and adopted. The reply of the Committee and the paper are in the Report.

The item dealing with paper 79 — 8 was adopted: The Paper and the reply are in the Report.

The item concerning recommendation 8 of the Clerks Report was adopted. The recommendation and the reply are in the Report.

The irregularities of the Records of Presbyteries were taken up. The irregularities of the Records of the New York Presbytery were taken up. Item 1 was amended. Item 2 was adopted and referred to the Nominating Committee for implementation. The irregularities of the Records of Midwest Presbytery were taken up. Item 1 was adopted. Item 2 was adopted. The matters of the irregularities of the Records of the Ohio-Illinois Presbytery were taken up and referred to the Ohio-Illinois Presbytery.

The irregularities of the Records of St. Lawrence Presbytery were taken up. The recommendation was adopted.

The Report as a whole was adopted and is as follows:

THE REPORT OF JUDICIAL COMMITTEE

The Judicial Committee met to consider Paper 79 — 2 regarding whether the present Query #5 for ordination ever went down in overture before becoming a part of the law and order of the Church. Since there is no evidence of this Query going down in overture, the paper is asking Synod to determine the legal status of the query.

The Judicial Committee considered comments from the section of the Constitution entitled "History of the Standards" and the Minutes of Synod, 1939. It was found that the fourth term of communion was amended to include the Covenant of 1871 in

1878. It was in 1938 that a complete revision of the Terms of Communion was adopted, and in 1939 the Queries for ordination were revised, to conform to the revised Terms of Communion. When examining the Minutes of 1939 it was discovered that Synod simply voted the revision without an overture going down to the sessions. The statement from these minutes is: "The following list of Queries was presented and adopted. The Board of Publication was authorized to print 500 copies of these for distribution to the sessions of the Church." (p. 107)

Our committee would conclude that in view of the historical testimony which the RPCNA has borne in the area of Covenanting, the Synod of 1939 acted within the spirit of the law and order of the Church. It would seem to us that an overture was not deemed necessary by that Synod because no change in the law and order of the Church was involved.

We therefore conclude that the present Query #5 may legally remain subject to the present overture to be reported to this Synod.

Dear Fathers and Brethren,

In the course of our studies information was brought to our attention which indicates that the present ordination query #5 (the query concerning covenanting) was never sent down in overture but was introduced into the list of ordination queries simply by an act of Synod in 1939. Since there is presently an overture in process which assumes the validity of this query, and since the Covenanting Committee intends to recommend a further overture on this matter, it is important that the Synod come to a clear understanding as to what the legal status is of this query and of any overtured changes in it.

We, the Committee on Questions on Covenanting, are therefore requesting that the Judicial Committee be assigned to examine this question and to report back to this Synod — and preferably that this be done **before** the reports are heard either from the Committee to Canvass the Overtures or from our own Committee.

Respectfully submitted,
Duncan Lowe — for the Committee on Questions onCovenating

Dear Fathers and Brethren:

Two papers and a recommendation from the Clerk's report in addition to our action on Paper 74 — 2 which was approved were submitted to us. These, along with our rulings follow.

Paper #79 — 7 is an appeal from four Elders in the Selma Congregation who were suspended by a Commission of the Ohio-Illinois Presbytery (suspended from the office of elder). The appeal is as follows:

June 7, 1979
Selma, Alabama

Reformed Presbyterian Church of North America

To: Clerk of Synod
C/O Clerk of Ohio-Illinois Presbytery

We, the Elders of the Selma Reformed Presbyterian Church of Selam, Alabama, having been suspended of our duties as Church officers b— a committee called the Selma Special Commission of the Ohio-Illinois Presbytery, submit this letter as a form of appeal on the following grounds: Irregularity in the proceedings, injustice, manifest prejudices, and refusal to evaluate the testimony and information submitted as evidence.

Respectfully Submitted,
Joseph Yelder (s)
George Evans (s)
Willie C. Brown (s)
Johnny R. Brown (s)

Our reply is as follows:

The appealing Elders have not substantiated their charges. We would urge that if the appellants have evidence of discrimatory enforcement of church standards, they bring that evidence forward.

In applying this rule of church membership (i.e. non-membership in Secret Societies) in Selma we must take into consideration the misleading leniency of the previous leadership, the problems of black social and political structures in Selma, and the nearly complete neglect of instruction in the tenets of the Reformed Presbyterian Church for many years.

With the present information available to us we see no reason to interfere with the judicial proceedings of Ohio-Illinois Presbytery but do recommend a maximum amount of forbearance because of extenuating circumstances enumerated above.

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With regard to Paper #79 — 8 from the Ohio-Illinois Presbytery we are asking the Synod to adopt the two recommendations of the Paper as they stand. They are as follows:

OHIO-ILLINOIS PRESBYTERY TO THE SYNOD OF 1979

Dear Fathers and Brethren:

Because of prolonged dialogue with the elders and congregation of Selma Reformed Presbyterian Church concerning the membership of several officers and an undetermined number of church members in oath-bound secret orders, our Presbytery respectfully recommends that Synod take the following action:

Recommendation 1. That the Synod reaffirm its adherence to the long-standing Testimony of the Reformed Presbyterian Church of North America against members of this church belonging to oath-bound secret fraternal associations, as set forth in the Constitution: Declaration & Testimony, Ch. 22 Sec. 5 and Error 7. Directory of Worship, Ch.6, section 6 (funeral services) and the Covenant of 1971. Ch. 2 paragraph 3.

Recommendation 2. That Synod by this action alerts all sessions to take note of the law and order of the church and to enforce it faithfully without partiality.

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Recommendation #8 of the Clerk's report is as follows: That the column in the statistics entitled "suspended" be changed to "excommunicated".

Since the Constitution nowhere uses the word "suspended" to mean "someone was removed from the roll", which seems to be the intent of its use in the Minutes, we would recommend that the term simply be dropped from the statistics. We would not recommend the replacement of the word "excommunicated" in its place but would call Synod's attention to the word "other" to cover members simply removed from the roll and/or any who were excommunicated.

Dear Fathers & Brethren:

The Judicial Committee met to consider those portions of the Minutes of Presbyteries committed to us by Synod. We would make the following Observations and recommendations.

NEW YORK PRESBYTERY:

After meeting with representatives of New York Presbytery we understand that actions taken regarding the ordination of David Coon and Richard Ganz were due to extenuating circumstances which the clerk failed to include in the Minutes. We would recommend that hereafter New York Presbytery be enjoined to

exercise care to record such extenuating circumstances in their Minutes.

Regarding the statement found on page 204 seeking to interpret Covenant of Church Membership Term #4 we recommend that Synod appoint a Special Committee to report to the 1980 meeting of Synod with an interpretation of Term #4, having this one by New York Presbytery referred to them.

MIDWEST PRESBYTERY:

1. There are two possible courses of action open regarding the statement concerning David Burke's "suspension of ordination". 1) Suspension from exercising the office or 2) Deposition from the office itself (Bk. of Disc. V:4, 5).

   While the term used is "suspension of ordination" the action taken is that which is more properly "Deposition from Office." This is primarily a matter of semantics, not of legality, and therefore is not contrary to the Law and Order of the Church. We would recommend that Presbytery correct their terminology (Minutes of Presbytery, page 301) to reflect the correct usage of terms.
2. As for the action recorded in the Minutes of the Financial Bond offered Mr. E. Raymond Hemphill it was determined that nowhere does Synod call for the actual recording of a dollar figure. Mr. Hemphill was appointed Stated Supply by Presbytery and a Financial Bond was established. Therefore, our recommendation is that no action has been taken which is contrary to the Law and Order of the Church.

SAINT LAWRENCE PRESBYTERY:

After examining the Minutes of the Presbytery it was found that the correction of the irregularity cited by the 1978 reviewers was noted on page 94 of the Minutes. Therefore, no action is needed by this Synod.

The Committee would recommend that all other items referred to the Judicial Committee for their attention be left in the hands of the proper Presbytery for necessary corrections to be made and noted in succeeding minutes.

The Report of the nominating Committee was taken up, adopted and is as follows:

FINAL REPORT OF THE NOMINATING COMMITTEE

1. Committee on Arrangements and Devotions for 1980 Synod: Ray McCracken, Chmn, Tom Hutcheson, Neal Mann, Bruce Martin, Archie McKissock

2. Committee on Time & Place for 1981 Synod: (see Paper 79 — 6) Robert McMillan, Chmn., Robert Russell
3. Delegate to the NAE Covention in Los Angeles: Glenn McFarland Member of Synod on NAE Board of Administration: D. Howard Elliott
4. Letters of Remembrance:

To:	From:
Gene Spear	John Tweed
Alvin Smith	Wyley Caskey
F. F. Reade	Lester Kilpatrick
Wylie Dougherty	Paul Faris
Ray Wilcox	Tom Hutcheson
Luther McFarland	J. O. Edgar
Ted Grayson	Ray Hemphill
Paul White	Kermit Edgar
Waldo Mitchel	G. M. Robb
Shigeru Takiura	Jim Pennington
Toshio Masunaga	Sam Boyle
Nubuo Miwa	Bill Sterrett

5. Clerks of Presbytery are encouraged to contact congregations not having representation at Synod and to determine why active pastors were no in attendance, such congregations are:

Morning Sun, Iowa	—	Iowa
Clarinda, Iowa	—	Midwest
New York City/Montclair	—	New York
Oakdale, Illinois	—	Ohio-Illinois
New Catle, Pa.	—	Pittsburgh
Lochiel, Ontario	—	St. Lawrence

6. Committee to Consider Paper 79 — 5 from Pittsburgh Presbytery calling for a Study of Ordination Vows: Wayne Spear, Chmn., Bill Cornell, Ronald Good, Robert Templeton, Donald Willson
7. Committee on World Relief — John McMillan, Chairman; Robert Henning, Carl Mathews.
8. Committee to Interpret Term #4 — Sam Boyle, Chairman; Bruce Martin, Don Reed, John White, Dennis Wing. (Page 204 New York **Minutes**).
9. Committee on Conference on Discipline — Ray Blair, Chairman; Thomas Price, Joe Copeland, Maxie Crawford, Robert McMillan.
10. Committee on Sacraments and The Nature Of the Church (additions) — Lee Bittner, Chairman; Paul Finley, Ed Hindman.

The Nominating Committee wishes to present to the Synod the following procedure for electing persons to fill vacancies on boards and permanent committees.

a. The proposed slate of nominations selected by the Nominations Committee to be presented to the Synod this afternoon for information.
b. The floor will be opened tonight for additional nominations from the floor of Synod, after which all nominations will be closed.
c. A completed slate will be reprinted by the Nominations Committee including those names chosen by itself and those made from Synod's floor to be distributed and voted on during the Thursday session.
d. As a policy for this year, a majority of the ballots cast will be necessary for an election.
e. In any case where there is no majority, the Nominating Committee will prepare a new ballot including only the names of the top contenders.

12. Those elected to fill Vacancies on Boards and Committees of Synod

Pension Trustees of Synod: John Smith, Dennis Wing.
Trustees of Synod: Louis Hutmire, John H. Mitchell, Ronald Stegall.
Board of Foreign Missions: Robert Catloth, Kenneth Sanderson, Godfry Franklin, J. Paul McCracken, James Pennington.
Temperance Committee: Howard Elliott.
Board of Education and Publication: David Carson, Robert McFarland, Isaac Ver Hage, Robert Willson.
Committee on Interchurch Correspondence and Study: John H. White, James M. Wright.
Trustees of Seminary: Harrold Harrington, Willard McMillan.
Board of Home Missions: Max Mann, Robert McFarland, Mrs. Ken Sanderson, John McMillan Robert Rice.
Board of Corporators of Geneva College: John Vincze.
Committee on Finance — Robert Finley, John Mitchell.
Committee on Travel Fund and Absences — Charles Leach.

The following special resolution was adopted. That Synod appoint the Moderator of this Synod, Mr. Renwick Wright, to be a special representative to the Irish Reformed Presbyterian Churches and that the Committee on Interchurch Correspondence and Study be granted permission to raise the funds to cover the expenses.

M.L. McFarland was asked to contact Tom Price to encourage him.

The minutes were read and adopted.

The Court was adjourned in prayer by the Moderator after which the Synod joined in singing Psalm 133. The Court stands adjourned to meet in Carleton College, Northfield, Minnesota, August 7, 1980, at 9 A.M.

Signed,
Paul M. Martin, Clerk
Stanley Copeland, Assistant Clerk

Appendix

Boyd Alcorn White

Boyd A. White, son of David Alexander and Martha Agnes White, was born February 15, 1884 at Winchester, Kansas. He was baptized in the Winchester Congregation and at the age of 16, united with the Reformed Presbyterian Church.

Boyd graduated from Geneva College. In 1915 he entered the Reformed Presbyterian Seminary of Pittsburgh, Pennsylvania, and graduated in April, 1918. He was licensed to preach the gospel by Pittsburgh Presbytery on May 8, 1917. He was ordained to the Gospel Ministry by New York Presbytery at Walton, New York on August 20, 1918 and installed as pastor of the congregation in that place on the same date. He was released from the Walton charge on July 13, 1927.

On September 28, 1920 he was united in marriage with Miss Eleanor Anderson McKee, of Pittsburgh, Pennsylvania. They had two children, Anna Jean and Marjorie. He was divorced from his first wife. On Thanksgiving Day, 1939 Mr. White was married to M. Edna Wallace, M.D., returned missionary from China.

Mr. White was very much interested caring for the sick man, both physically and spiritually. He was a male nurse for some time. They moved to Hot Springs, New Mexico on October 19, 1948. Rev. and Dr. White established a good-sized clinic there.

They were also interested in establishing a church in Hot Springs. On November 26, 1949 a Commission of the Colorado

Presbytery organized the Hot Springs Mission Station. This was after the White's had held regular worship services for two years in the Lucas home. Rev. White was appointed Stated Supply.

In 1950 a chapel was built and they began a Sabbath School. In 1953 the Hot Springs Congregation was organized. In 1955 an addition was built onto the chapel. In December, 1960 Robert Morrow came to assist and build the parsonage. When Mr. Morrow was called, ordained and installed as pastor, on September 13, 1961, Mr. White was released from his Stated Supply, at the age of 77.

I would like to make some personal comments about Mr. White, as I served for a short time there. He was a man with vision. He worked hard for the church. He loved teaching in the Sabbath School and did this long after I left Hot Springs. He loved children and he could be seen with his brown station wagon, bringing children to church. He loved the sick and really had a spirit which showed love to people in need. He was concerned with what he ate, and so he raised vegetables. He and Mrs. White showed concern for what they put into their bodies. We might call them health faddists, but it must have done both of them well, as they have lived long, productive lives.

Rev. White died on October 16, 1978 at the age of 94 at the hospital. He is survivied by his wife, Edna Wallace White, who now lives in a senior manor. I am sure the Lord will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make you ruler over many things: enter them into the joy of the Lord."

Robert W. Morrow

REPORT OF THE NATIONAL REFORM ASSOCIATION

I appreciate the opportunity to report on the work of the National Reform Association to the Synod of the Reformed Presbyterian Church of North America. We are thankful for the support which we receive from the Reformed Presbyterian Church, without this support we would not be able to carry on our present program.

I am glad to be able to report that we have been able to meet all of our expenses. The present circulation of the **Christian Statesman** is in the neighborhood of 2300 copies. We also have a library of motion pictures and film strips and we also publish tracts. The Reformed Presbyterian Church is well represented on our Board, eight of the twenty-seven members are members of the Reformed Presbyterian Church.

We do not seek to have an unique program, we seek to have a Biblical program. We believe that God's will should be done on earth as it is in heaven. I will base my report largely on the 55th chapter of Isaiah. I do this because I think that the problems we face, and that the solution which Isaiah proposes will solve our problems.

1. We need to listen to the voice of God. Isaiah speaking for God wrote "Hearken diligently unto me..... Incline your ear, and come unto me; hear and your sould shall be live: and I will make an everlasting covenant with you even the sure mercies of David." Is. 55:2, 3. He also gave them the promise that if they would hearken to Him that He would make them the envy of other nations.

Certainly our Nation needs to listen to the voice of God. When we read the charters of the early colonies, and the compacts which they adopted and the laws which were passed by the early colonies we know that they were listening to the voice of God. Some of the states declared that the Bible was part of the law of their state. Because they listened the United States came to be known as the land of opportunity; since there is much less inclination in our Country to listen to the voice of God some of the glory which was ours has rubbed off. The United States is not looked upon as such a land of opportunity.

2. We need to seek the Lord while He may be found and to call upon Him when He is near. Is. 55:6. Isaiah knew that there was danger that the people would wait too long and God would deal with them in judgment. We need to lose no time in seeking God for the hour may already be later than we think.

Isaiah also told the people to do things God's way. "Let the wicked forsake his ways and the unrighteous man his thoughts; doing things God's way would make their land fruitful. He compares it to the rain and the snow which comes down from "heaven and maketh the earth the bud and bring forth fruit. He tells them that God's ways are as much better than man's ways as the heavens are higher than the earth.

In the fifty-fifth chapter of Isaiah we also have a beautiful picture of what conditions will be like on the earth when people choose God's ways and walk in them. "For ye shall go out with joy and be led forth with peace". There is little joy when people seek their own ways, they weary themselves in the pursuit of pleasure and find that happiness has cluded them. When people walk in their own ways there is no peace in their hearts, in their nation or the world.

When we do things God's way nature is glad. "The mountains and the hills shall break forth into singing; and all the trees of the

field shall clap their hands". The same idea is expressed in the 8th chapter of Romans where we are told that when people are led by the Spirit of god, "creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God". When we seek to do things our own way, the papers are filled with stories of floods, droughts, earthquakes, tornadoes and volcanoes, as nature itself seems to suffer the same sickness as mankind.

When we do things God's way there will be fruitfulness. "Instead of the thorn shall come up the fir-tree; and instead of the briar shall come up the myrthle-tree". There is little value found in thorns and briars. The fruit is well hidden by thorns and they are of no use in building. Unlike the briars and thorns which creep on the ground, the fir-tree lifts its boughs to heaven, and its wood is good for building that which will stand. The myrtle-tree is noted for its fragrance. Much in our world is ugly and has a bad odor. The crimes which are committed the ugly perversions of that which is good; the people who are murdered as selfish men seek more and more power for themselves. God's way is a way of love and service of God and men.

For too long the people of the world have spent their money for that which is not bread, and have labored for that which does not satisfy. We need to listen to God and make an everlasting covenant with Him, that we will be His people, and He will be our God. We hope that the Congregations of the Reformed Presbyterian Church will support the National Reform Association as it seeks to get all Christian denominations to work together that God's will may be done on earth as it is in heaven. Though Christ the Christian people led by God's Spirit, will be able to do much to improve conditions in our Nation and the world.

Respectfully submitted,
R. W. Caskey, Administrative Sec'y.

REPORT OF THE REFORMATION TRANSLATION FELLOWSHIP

I. GREETINGS AND THANKSGIVING:

Greetings in the Lord! It gives me a great honor to report to the Synod of the RPCNA concerning the work of the Reformation Translation Fellowship (RTF) for the calender year of 1978. The year 1978 marked the 29th anniversary of the founding of the RTF, and we have every reason to give thanks to our Lord and Savior Jesus Christ and all the honor and glory for sustaining us and our work in the past decades. I can recall that in late 1948, Dr. Samuel

E. Boyle, our veteran missionary to China and Japan, and I got together and founded the Fellowship to promote translation into the Chinese language of Christian religious and theological literatures. Dr. Boyle saw the need of sound Reformed literature among the Chinese language of Christian religious and theological literatures. Dr. Boyle saw the need of sound Reformed literature among the Chinese pastors and theological students alike. There was a great lack in the Chinese literature of sound theological and Reformed books and journals. Subsequently the first task of the Fellowship was to translate the late Dr. J.G. Machen's classis work on **Christianity and Liberalism,** a work of great importance in the U.S., and in China during the few decades just passed. Almost simultaneously, a Christian theological journal entitled "Faith and Life" was inaugurated in 1949. This journal has the longest continous publication record in Chinese Christian church today, totaling 117 issues. We seek God's blessing and help every year in our work and we also thank the Synod of the RPCNA for their financial and prayer support.

II. MAJOR PUBLICATIONS IN 1978

It is quite proper in God's providence, that the **Studies in the Book of Revelation** by Dr. J. G. Vos was translated and published in 1978. The work was translated by the undersigned, published with the financial assistance of the RTF British Board. At 560 pages it is the largest project we have undertaken thus far. It has been distributing well. His work on Revelation will be a standard work in Chinese language in the years to come.

III. LECTURESHIP IN HONG KONG

By invitation of the China Graduate School of Theology (CGST) Kowloon, Hong Kong, I lectured two seminary courses during the months of October and November 1978. In the first course, Basic Theology with 16 students, I used G.I. Williamson's **Commentary on Shorter Catechism** which was translated into Chinese by my students as part of their assignment. This is also our current project. It is being checked by me personally and should be ready for publication this year for the Chinese church at large. In the second course, Theological Translation with 5 students, I had students translate various theological literatures into Chinese from English. All in all I was able to carry on my RTF duties while in Hong Kong, since the lectures were in the mornings and evenings respectively, leaving the entire afternoon free. It is noteworthy that the 16 student's work was well done and sped up my project considerably.

I also want to mention that my son, Rev. Jonathan T. Chao is on the faculty at CGST. Through the two months teaching and daily contacts with the students and the faculty alike, I was able to distribute and sell many RTF books and pamphlets as possible teaching materials as well as library dispository.

IV. PUBLICATION OF "FAITH AND LIFE"

Our theological quarterly "Faith and Life" was published four times in 1978 without interruption. The most recent issue, No. 117, carries articles by Dr. S. E. Boyle, Dr. James M. Boices and myself, and has already been distributed to the Chinese churches and individual readers world-wide. The magazine is in Chinese and about 40 to 60 pages per issue, it has a circulation of 2,000 or more each issue.

V. OTHER PUBLICATIONS AND PROJECTS FOR 1979

The Chinese edition of Dr. Loraine Boettner's **The Person of Christ** and a section of his **Studies in Theology** was translated by yours truly, and is now in the hands of the printer. The New Zealand Board of the RTF has contributed $800 toward the publication of this work. It will be published in 1979. We are grateful for our supporters in New Zealand, for their prayerful support and well as financial undertaking of this project. The completion of the **Person of Christ** will mean the completion of the entire work by Boettner, **Studies in Theology**. It is our hope that the entire book maybe published in Chinese at some later time.

VI. TEACHING MINISTRY IN TAIPEI

By invitation of the chinese Evangelical Seminary, Taipei, I have been teaching a Christian Theology course for the last few years on Friday evenings. This is an extention course, call Theological Education by Extention (TEE), for Christians who are seriously interested in basic Christian doctrine and teaching but not called into the ministry of preaching the Gospel. Here I have been using RTF materials as a means of instruction as well as spreading the Reformed faith. Many young men and women are interested in our literature and it is my great joy to teach them two hours per week.

VII. FUTURE OF RTF

Many people wondered what will happen to Taiwan after the U.S. normalization with Mainland China. The fact is that nothing drastic has happen thus far, except that the U.S. Embassy and the Consulate Office are no longer functioning otherwise everything remains the same. Nevertheless the future of Taiwan and RTF remains in the hands of our God. While there is work to do we must work with all diligence, for the time is evil. "Therefore, my beloved

brethren, be steadfast, immoveable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

We have no plans of moving the RTF office here in Taiwan. We will remain here as long as it is free to spread the printed work of the RTF and the Gospel work in general. The people seemed undisturbed and business goes on as usual. We will concentrate on the projects and other literature work on hand. We are in good health and spirit, for which we give thanks to our Lord.

We bless God our Father and Lord Jesus Christ for your faithful prayers and financial support given to the work of the RTF in the past years, both the Synod and individuals alike. We covet your future support of our work here. II Thess. 3:1 and Phil. 1:6.

We again express our deep gratitude to the Foreign Mission Board for our annual grant to the RTF, and for Synod's commending our work to the generous support of the Covenanter Church.

We again ask the R.P.C.N.A. to resume work among the Chinese people.

In Him
Signed,
Charles H. Chao, Executive Secretary

REPORT OF THE DELEGATE TO THE NATIONAL ASSOCIATION OF EVANGELICALS CONVENTION

The 37th annual convention of the National Association of Evangelicals met in the Sheraton Twin Towers Hotel, Orlando, Florida on March 6-8, 1979. The theme of the convention was "Jesus Christ: Now More Than Ever." This full program included speakers at three evening meetings, several concurrent luncheons, and thirty-six different workshops (seminars) which guaranteed stimulating and thought-providing insights and discussions covering a wide variety of subject matter. An impressive array of exhibits demonstrated innovative activities on educational and evangelistic fronts. Geneva College and the Reformed Presbyterian Theological Seminary were well represented by Mr. Lee Troup and Dr. Jack White. Others in attendance were Rev. Robert Henning, Dr. D. Howard Elliott who continues to serve as secretary of the N.A.E. Other men of our denomination are in opportune positions in the N.A.E. to effectively witness to truth and influence the direction of this organization.

The luncheon and workshop seminars I attended were under the direction of the Evangelism and Home Missions Association and the Evangelical Foreign Missions Associations. A sample of

subjects: "How to Grow a Church" (Rev. Alan Walker), "Eleven Days in the Mainland of China" (Dr. Paul Freed). "A new Approach to Self-supporting Ministry Overseas" (Mr. W. W. Shabaz), "Cooperation in Reaching Ethnic Groups and Minorities in North America" (Rev. Donald Bjork and Rev. Gordon Anderson), "Evangelism Explosion and Television" (Dr. D. James Kennedy), and "A Practical Strategy for Personal Development" (Mr. John E. Mariner and Rev. Arno W. Enns). Out of all of the workshop seminar sessions the message that came was the pressing need of the Church of Jesus Christ today to be prepared to minister outside of an immediate congregational setting. We are not to be satisfied just speaking to one another. The need is in the "market-place" and to make Christ known in preaching and teaching "the whole Counsel of God." Rev. Donald Bjork and Rev. Gordon Anderson, speaking on reaching the ethnic groups and minorities in North America, stated that foreign mission work should be aimed at reaching ethnic groups in North America. They further said that Spanish minorities constitute the largest group of minorities in the United States. Mission work, they said, in the major metropolitan world cities such as Mexico City, Chicago, Los Angeles, Miami, Tokyo, Shanghai and London is unlimited.

The representation from the Reformed persuasion while visible at the convention in the seminar, exhibit and participating delegate division, could be profitably reinforced.

I would recommend that our denomination continue in the N.A.E. A clear, reformed position needs to be heard in evangelical circles.

I wish to thank the Synod for the opportunity of attending this convention. I would futher recommend the experience to pastors and elders as well worth the time and effort.

Respectfully submitted,
James M. Wright, Delegate

REPORT OF THE FRATERNAL OBSERVER TO THE ASSOCIATE REFORMED PRESBYTERIAN CHURCH

It was a privilege for me to represent our denomination at the 1979 meeting of the General Synod of the Associate Reformed Presbyterian Church, Bonclarken, the assembly grounds of the ARP Church, provides a delightful setting for the meeting, and I was most graciously received. It was a special pleasure for me to meet and talk to several men who are knowledgeable about our own Covenanter history in South Carolina.

Their denomination has seven presbyteries, about 150 congregations, and just under 30,000 members, Their membership centers in the area of Charlotte, North Carolina, but with congregations as far west as Little Rock and St. Louis and as far north as Albany, New York. Erskine College and Seminar are their educational institutions. Their denomination changed its position on exclusive psalmody in 1945; but most of the singing at the Synod meeting was from Bible Songs, a volume that includes only psalms.

Two items of interest: the denomination is celebrating this year the centennial of mission work in Mexico, and a dozen Mexican young people presented at the Synod meeting a historical pageant covering that history; and the denomination is looking forward to celebrating its bicentennial in 1982, commemorating the joining of major parts of the Associate and the Reformed churches in 1782.

I might add that there is some account of their history and their psalmody in the volume, **Psalm Singing of the Covenanters**, newly published and available here.

It was a difficult meeting of their Synod this year, as was clear even to a newcomer like myself. A judicial complaint and a judicial appeal were brought before the Synod. A minister formally complained that his presbytery had not tried two of its members (seminary professors) for their view of Scripture; that complaint was denied. A session appealed the censure handed down against them by the same presbytery for failing to support synodical causes because of the issue of scripture. That appeal was sustained. The Synod reaffirmed by an overwhelming vote its previous position that Scripture is "without error in all that it teaches."

Our prayers should go with that denomination, that it might be maintained both in truth and in vitality. I appreciate very much the privilege you granted to me to become better acquainted with it.

Respectfully submitted,
David M. Carson

REPORT OF THE FRATERNAL DELEGATE TO THE MEETING OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH EVANGELICAL SYNOD

The Synod of the Reformed Presbyterian Church Evangelical Synod met in North Greenville College, Greenvill, South Carolina, May 24-31, 1979. Due to prior commitments and conflicting schedules, I was only able to attend the Tuesday evening session,

May 29 through the Thursday noon session (final session) May 31. Along with other fraternal delegates from the P.C.A., C.RC., O.P.C. and the representative of the A.R.P., I brought greetings from our denomination to their Synod on Wednesday morning, May 30. I was very warmly received and the hospitality extended to me was most gracious.

Some of the significant matters brought before their Synod were:

1. Approved continuation of three-way talks with the O.P.C. and P.C.A.
2. Approved joint assembly in Grand Rapids in 1982.
3. Approved exploring the backing for a new NAPAC-sponsored Christian College in Kenya.
4. The initial report of the study committee on the number of church offices was heard, but deferred until next year.
5. The initial report of the study committee on ecclesiastical separation was heard, but deferred until next year.
6. The study committee on homosexuality was continued for the coming year.
7. The stated Clerk reported a loss of 19 communicant members in 1978 with a simultaneous gain of approximately 300 covenant children.
8. There was reported a membership increase of approximately 10 new missions.
9. Five new churches were organized last year and approximately 10 new missions.

I was impressed with the emphasis on church extension and church planting.

I thank the Synod for providing this opportunity to fellowship with the men of the Synod and to represent our denomination in Greenville.

Respectfully submitted,
signed,
James M. Wright, Delegate

Statement of Purpose, Job Description and Policies and Procedures for the Building Loan Committee

I. Statement of Purpose

The function of the Building Loan Committee is to provide counsel and financial assistance within the limitations stated in Section III in the form of low cost loans to:

A. Congregations, Presbyteries, Mission Groups, and Boards of Synod for purchase, repair, remodeling, or construction of

church buildings, manses, or other facilities for church purposes.

B. Pastors, so long as they remain in the pastorate of the Reformed Presbyterian Church of North America or in the employ of Synod, a presbytery or a board of Synod, for the purchase of housing accomodations.

C. Full time employees called, elected, or appointed by Synod or Presbytery, so long as they remain in the employ of Synod or Presbytery, for the purchase of housing accomodations.

II. Job Description

A. To operate a revolving loan fund within the terms prescribed by Synod's Board of Trustees and approved by Synod. This will include:
   1. Receiving, evaluating and acting upon loan applications.
   2. Completing loan arrangements.
   3. Supervising regular and prompt repayments of loans.

B.
To project the financial requirements of this program, and to purpose funding sources for these requirements.

C. To prepare an annual report for the Board which will include a detailed analysis of the outstanding loans. A summary of this report will be presented to Synod as a part of the Board's report to Synod.

III. Policies and Procedures

A. Loan applications from:
   1. Presbyteries, or Congregations approved by Presbyteries.
   2. Pastors approved by the employing Congregation.
   3. Full time employees called, elected, or appointed by Synod or Presbytery, approved by their respective Board, shall be received by the Committee.

B. The following types of guidelines will be used in processing applications:
   1. Determination of need. The Committee may include as part of the application from individuals as certificate stating that the funds applied for are not otherwise available at prevailing interest rates.
   2. Availability of funds.
   3. Intended use of funds:
      a. new works and new appointments
      b. expansion of current works
      c. refinancing of current loans.
   4. Capability of applicant to finance the total project.
   5. Capability of applicant to obtain funds from other sources.

C. Interest will be charged on all loans. The present rate is 5% per annum on the unpaid balance on all loans.
D. Loans for congregations, presbyteries, and boards shall not exceed a maximum of $30,000 or 70% of the appraised value of the existing property or cost of proposed new construction, whichever is less.
E. Loans to individuals shall not exceed a maximum of $10,000 or 50% of the appraised value of the existing property or cost of proposed new construction, whichever is less.
F. The loan period shall not exceed twenty (20) years for church construction and ten (10) years for all other loans. The loan period shall be considered to begin the first (1st) of the month following the actual transfer of funds.
G. The Committee will act promptly to process loans with a decision to be given within a maximum of 60 days. The Building Loan Committee will attempt to maintain a reserve balance of $25,000 in order to meet loan requests from congregations, presbyteries, and boards. Priority will be given to loans for church construction, expansion, repair or renovation. Other loans will be issued when there are sufficient funds above the reserve balance. If the loan is refused due to unavailability of funds, the application will only be kept active upon receipt from the applicant of confirmation that the funds cannot be obtained otherwise. A copy of the loan application shall be returned to the applicant after action by the Committee with information whether the loan was accepted or rejected. Terms of the loan agreement shall be included if the loan is accepted.
H. Upon receipt of confirmation of an approved loan, the borrower shall have a mortgage drawn up in favor of the Trustees of the Synod of the Reformed Presbyterian Church of North America according to the agreed-upon terms, and in a form acceptable to the Trustees. The mortgage shall be recorded and forwarded to the office of the Trustees. The check for the loan funds will be mailed upon request after receipt of the recorded mortgage. (If money is needed prior to completion of the mortgage, such as in the case of a second mortgage, arrangements can be made by contacting the Denominational Treasurer.
I. Use of the loan shall begin within 90 days of the date of notification that the loan is approved.
J. Payments on individual loans will be monthly and payments on other loans will be due quarterly unless otherwise arranged. An invoice will be mailed to congregations or presbyteries at least 30 days prior to each due date.

K. In case of a problem in meeting a scheduled payment, an acceptable substitute arrangement must be made with the Committee prior to the due date. A loan becomes delinquent 15 calendar days following a scheduled substitute arrangement has not been made. The penalty for delinquency shall be 1% per month on the unpaid balance, but in no case shall it exceed the statutory limit set by the state in which the property is located.

L. These policies and procedures may be revised from time to time by Synod's Board of Trustees. Approved revisions in policies and procedures shall be reported to Synod through the annual report from the Trustees.

REPORT OF THE COMMITTEE ON THE OFFICERS OF THE CHURCH

INTRODUCTION

The Committee held one meeting since the last meeting of Synod, 1978, at the Reformed Presbyterian Theological Seminary building in Pittsburgh on 27 March, 1979. All but two members of the committee were present. The committee has been given the task of performing a comprehensive review of the office of elder which convinced the committee of the necessity of a thoroughly scriptural study concerning the office. After much study the committee concluded that our present standards are not explicit concerning whether there are two distinct offices — ruling elder and teaching elder — or one office of elder, with two functions primarily of ruling and teaching. In this light, the committee has approached its work assuming that no major constitutional change will be required in order to set forth properly the biblical doctrine of the eldership. Some minor changes in the BOOK OF CHURCH GOVERNMENT are going to have to be proposed in order to deal with particular contemporary situations.

The Committee believes it is important to keep before the Synod past actions of Synods. In 1977, this committee was given extensive time before Synod. At that time, Synod adopted the then recommendation number one which asked Synod to allow Dr. J. Renwick Wright up to 30 minutes to set forth exegetical findings on the question concerning the office of elder (MINUTES, P. 14, 1977). Dr. Wright's remarks were printed and distributed to the court. As a result of careful consideration of Dr. Wright's study Synod adopted the second recommendation of this committee which in essence is the recommendation number one which this report will set before this Synod. That Synod affirm that Scripture teaches that there is one office of elder and that there exist within

that office the two prime functions of ruling and teaching, thus warranting the traditional usage of the titles of "ruling elder" and "teaching elder" as referring to the way individuals are gifted by God for exercising the office. The 1977 Synod then moved forward with this motion: That the recommendations of Practical Application be considered and if accepted they be adopted in principle and recommitted to the committee for implementation. After considerable discussion Synod voted to refer the report back to the committee. Believing the doctrinal development set forth in the committee's 1977 report is important to keep before Synod the committee will again set forth clear conclusions reached as a result of exegetical study undertaken by the committee and related to Synod by Dr. Wright. Therefore, the committee I will again follow the divisions set forth in 1977.

I. Doctrinal Development
II. Practical Applications

I. DOCTRINAL DEVELOPMENT

The following texts are seen as key to this consideration of the office of elder and their implications as important for Synod's consideration.

Two passages in Acts are particularly relevant: Acts 14:23 and Acts 20:28. Acts 14:23 uses the word "presbyter" as the generic name for governing officers in the Church and forms a link with the Old Testament concept of the elder. Clearly there is no distinction made here as to function among elders. In Acts 20:28 where Paul addresses the elders of Miletus (presbuterous tees ekkleesia, V.a. 17) and calls them "bishops" appointed by the Holy Spirit to "shepherd" or "pastor" the church of god again there is no distinction regarding function — all are called to "oversee" and "shepherd" God's Church. Though these passages give no distinction of function within the eldership, and though they alone do not prove a one-office doctrine conclusively they will help our understanding as we turn to the Pauline Epistles for greater insight.

According to 1 Timothy 5:17 the elder who "rules well" is a good elder and worthy of double honor. The clear implication is that all elders are to exercise authority in the church as rulers. The gift of ruling is a requirement of the office of elder. But what actually is meant by "ruling"?

Four passages of the Word give us a clearly understanding as to what "ruling" involves.

Titus 1:9 = keeping order and discipline in the Church according to the Word of God.

1 Thessalonains 5:12 = laboring diligently among the people.

Hebrews 13:17 = watching over souls.

1 Peter 5:1, 2 = shepherding the flock voluntarily.

Thus far we learn that elders are to rule. From 1 Timothy 3:2 we learn "an overseer, then, must be . . . able to teach . . . (NASB, NIV, NEB, RSV, AV) and usually have understood that this refers to public teaching gifts. This may not, however, be the case. From Kittel's TDNT we learn that the word didaktikon used in 1 Tim. 3:2 and 2 Tim. 2:24 may mean "able to learn". The context lists qualifications that are to be common to all believers as they mature, but more highly developed in those who are to be elected to the eldership. Not all, however, are to be public teachers but from 1 Corinthians 12:29 all must be teachable. Thus, a man may be a proper biblical elder, yet not have the special gift to teach publicly in the church.

Even if the word didaktikon were rendered "able to teach", which seems more acceptable, it does not necessarily imply "able to teach publicly". Taking 1 Tim. 3:2 in connection with Titus 1:9 where an episkopon (overseer, bishop, v. 7) is to "hold fast the faithful word" in order that he may be able "to exhort" (parakalein) in sound doctrine and refute those of erroneous views, one need not understand the "exhorting" to be publicly rendered. This exhortation means literally "getting close to the one to whom you are speaking." A related word is Paraclete, parakaleetos, meaning Comforter or Advocate. The Lord Jesus Christ says He is our advocate as He sits at the right hand of God the Father making intercession on behalf of His people. It is personal, private (individual or group) counseling from God's Word in the name of Christ which is here intended. It is official exhortation, however, it is privately given.

An elder therefore must be a mature and knowledgeable enough Christian to be able to open the Bible and deal with real problems and situations in an authoritative and edifying way.

Thus we learn that an elder must be gifted to rule and endowed with the ability to exhort privately or in a group context in sound doctrine. Now from some of the passages afore mentioned and 1 Peter 5:2 we are shown that elders are to "shepherd" or "pastor, polmanate," the "flock of God." Hence, God does not limit the word pastor to include only those elders who teach through public exhortation. Rather it represents pastoring as a function of ALL elders. Therefore, along with the ability to rule and teach personally, ALL elders, for their own calling's sake, the good of the people and the public exhortor's sake that he may more diligently give himself to teaching, are to be pastoring God's flock.

I Timothy 5:17 appears to teach a distinction of function within the one office of elder. All elders are to rule but some are to "labor in the Word and doctrine." The exercise of the latter gift/function has generally been understood as the public teaching ministry of the church.

SUMMARY

The Word of God clearly teaches that the government of the post-apostolic church is entrusted to those qualified by God to hold the office of elder. There is now no higher office in the church appointed by God.

No indication is given in Scripture of a separation of **office** as regards the teaching and ruling that is to be carried on in Christ's Church. According to their gifts and circumstances some elders will be more qualified to engage in the study and public proclamation of the Scriptures, while others will exhibit other gifts that qualify them to discern and meet the needs of the flock through oversight (ruling) and exhorting persons privately. This distinction of function warents the continuance of the popular titles of "teaching elder" and "ruling elder" when understood as above stated. The Church is also to exercise "Christian prudence" ordered by the "general rules of the Word" regarding what qualifications and training are necessary to test the fitness of an individual toexercise public teaching gifts within the Church. Likewise, the present practice of paying the public teaching elder a salary as he so functions within the life of a congregation is in keeping with the Pauline injunction to free such an individual from other callings which pay salaries that they may give themselves to the study of the Word and prayer (1 Cor. 9:3-15; 1 Tim. 5:18). Even our Lord implies this strongly in Luke 10:7.

Within the courts of the church, every effort must be made to see that all elders may have a proper voice in the deliberations of "court". The Scripture does not support the necessity of Church Courts being representative in nature, however, because of the practical issues of distance, expense and vocation certain expediences may require a type of representation as may have been the case in Acts 15.

Recommendation 1 That Synod adopt in principle the above Doctrinal Development and Summary as a fit defense of the biblical nature of the office of elder.

Recommendation 2 That Synod affirm that Scripture teaches that there is one office of elder and that there exists within that office the two prime functions of ruling and teaching.

II. PRACTICAL IMPLICATIONS

The Committee believes that the following Practical Implications are consistantly drawn from the "general rules of the Word" regarding the nature of the office of elder and are set forth as helping to maintain orderliness in Christ's Body on earth — the Church.

God appoints all elders from the members of a local congregation of the visible church. God has appointed His church in this world (Matt. 16:18) as a body of believers in vital union with one another and with Christ as their head (1 Cor. 12:12; Ro. 12:4ff). God calls all believers to express their union in Christ by indentifying with His visible body (Heb. 10:25). God sets the members in relationship to one another in the body (1 Cor. 12:18). This relationship has its primary manifestation in the local congregation. Therefore, among other things, an elder should never cease to be a member of a local congregation of the visible church.

Recommendation 3 That Synod instruct all elders whose membership is currently held only in presbytery to become members in the Reformed Presbyterian Church of North America congregation where they normally commune. This recommendation is to go into effect only when the proper constitutional changes have gone down in overture and declared to be the law and order of the church.

Recommendation 4 That Synod approve of local congregation's electing to their sessions previously ordained elders (ruling or teaching) now in their membership who are able and willing to serve.

God governs His church by means of a plurality of elders who function in a system of higher courts and lower courts known as Presbyterianism (Acts 15). All elders should be spiritually fit to serve in any church court (Nu. 11:16, 17). In order to preserve the unity and integrity of a church court, God permits a form of representation that does not require all elders to be present at each meeting. Note Acts 15:2 where only certain believers are sent to Jerusalem with Paul and Barnabas for the council with all apostles and elders present in Jerusalem. See also Acts 21:16 where only "some of the disciples of Caesarea" accompanied Paul to Jerusalem.

Recommendation 5 That Synod instruct its presbyteries to maintain oversight of the ministerial credentials of all those elders in its bounds who publically exercise the teaching aspects of their office.

Recommendation 6 That Synod affirm that current practice of one ruling elder and one teaching elder from each congregation serving as delegates at Presbytery and Synod in order to participate in the Travel Fund. However, any ruling or teaching elder able to attend, at his own expense, be not only granted the privilege of the floor, but also be allowed to vote.

Recommendation 7 That those extra-pastoral posts, such as Seminary professorships or Directorates, to which men may be called, be deemed pastoral charges (when filled by elders) for the purposes of voting membership in Presbytery and Synod.

Recommendation 8 That ministers without charges (those not in regular charges or denominational charges as defined in #7) have their credentials held by Presbytery, but otherwise have no voting membership in Presbytery or Synod.

Recommendation 9 That ministers without charges, if members of a local session, be deemed ruling elders (only) for the purposes of representation in the regular courts.

Respectfully submitted,
Bruce R. Backensto (s)
Gordon J. Keddie (s)
John J. Vincze (s)
James Blair
Kermit Edgar
Renwick Wright
Ronald Nickerson (s)
Roy Blackwood

COMMITTEE ON QUESTIONS ON CONVENANTING
Minority Report
"THE PRESENT STATE OF THE ORIGINAL QUESTIONS"

1. After 11 years it is now acknowledged that the **Testimony** does not support the position of "Public Covenanting." This is clearly demonstrated by comparing the **Testimony** with the **Proposed Revision** of the **Testimony** on the question of covenanting:

   Testimony:

   "A vow or religious covenant is of the like nature with a promissory oath. . ." Chapter 27, paragraph 4.

   Proposed Tesimony: "A religious vow differs from a covenant that men make with God in that a vow is voluntary whereas a covenant is an oath-bound promise. . ." Chapter 22, paragraph 6.

The **Testimony** uses language about covenant that is consistent with the view that covenant is like a promissory oath:

A. **Testimony,** chapter 26, error 4 — "sealing their covenant with God." Sealing here means to confirm, to ratify, to give one's assurance of, and reflects the idea of a promissory oath.

B. **Testimony,** chapter 27, paragraph 5 — "no vow or covenant of man can bind to anything contrary to the law of God." The words, vow and covenant, are used as synonyms.

Note the underlined elements in the following examples. They illustrate the basic idea of covenant in the **Testimony.** It is consistent with the idea of oath.

C. "the religious ordinance of **swearing"** — chapter 27, error 4

D. "subscribe (i.e. to promise to give by writing ones' name-) such covenant"

E. **The Covenant of 1871**

1. "in covenanting with God and thereby **binding** our souls by **oath** to fear and serve Him"

"with our hands lifted up, do jointly and severally **swear**"

3. "we approve and accept of the Covenant of Grace . . . we do solemnly **promise**"
4. "**pledge** ourselves to pray and labor"
5. "sacredly **bound . . . . oath,** we are pledged"
6. "to our **vows** and to the Covenants of our fathers. . ."
7. "We enter upon this solemn act of Covenant . . . with unfeigned purpose of paying our **vow.**"

The **Proposed Revision of the Testimony** introduces a distinction between vow and covenant not present in the **Testimony.**

2. 11 years ago it was contended that there was a confusion between the terms covenant, vow, oath. This confusion has been acknowledged.
3. 11 years ago it was contended that the Scriptures used to support "Public Covenanting" do not support "Public Covenanting."

A. The **Proposed Revision** concedes the above point.

B. There must, then, be a confession of the sin of misusing the Scriptures.

C. There must also be an attempt to correct the errors introduced by misusing certain passages of Scripture. In so doing, there is no way to avoid the conclusion that "Public Covenanting" is intimately involved with Post-Millennial

eschatology. Dr. David M. Carson in his history of the Covenanter writes:

"This same optimism enables the members of the church to survive the disappointment of the long-held hope for the coming of the millennium in or about 1866."

Additional quotations from Dr. Carson's work will easily establish the conclusion that Post-Millennialism deeply influenced the reading of the Scriptures, and the documents from 1866. The **Covenant of 1871**, is most definitely so influenced. (Ct. C.W., vol. XCIV, Dec. 27, 1978, p. 11)

4. The **Proposed Revision** attempts to show that there are three covenants in the Scripture. The basic weakness and failure of the whole argument for these three covenants is in its inadequate orientation to the whole of the Scriptures.
   The disorganized array of versus following the **Proposed Revision** of chapter 22 is dangerous.
   It is even more dangerous to use a passage like Jeremiah 50:5 to support what is supposed to be "Public Covenanting." First, because Jeremiah 50:5 is not quoted in the New Testament. Second, because Jeremiah 50:5 has not been related to the other passages in Jeremiah which deal with covenant. Third, because it is an appeal to an obscure passage to interpret a clear passage, rather than an appeal to the clear passage to interpret the obscure.
5. At best, if "Public Covenanting" exists at all, it is a covenant within the Covenant of Grace. Since the **Testimony** equates "Public Covenanting" with an oath, it must like an oath be a voluntary action. If it is voluntary, it cannot then be an ordinance, which is mandatory (i.e. a rule established by authority).
6. There is a subtle difference between the meaning of covenant in the **Westminster Confession of Faith** and the **Testimony**: "Adam consented to the terms of this covenant." (compare **Westminster Confession of Faith,** Chapter VII, paragraph 2, with **Testimony**, Chapter 5, paragraph 3)
7. "Public Covenanting," if true, lacks both the testamentary and suretyship aspects of all covenants involving God and Man since the Fall in Adam.
8. The recent word study for this committee on covenant, oath, and vow in the Scriptures represents a good deal of work. If the article on "Covenant" in the **TWNT**, and on "Covenant" in Morris' **The Apostolic Preaching of the Cross** had been consulted, a more rational ordering of the word study would have been achieved.

9. In the 1978 **Minutes of Synod**, p. 146, there is a very difficult statement to understand, "should we not anticipate. . . ." Such a statement is not to be used in the interpretation of the Scriptures.
10. There are two final concessions made in the **Proposed Revision** that weigh conclusively against "Public Covenanting." There are no New Testament examples of "Public Covenanting." There is no reference to "Public Covenanting" in the **Westminster Confession of Faith.**

Respectfully submitted,
Edward A. Robson

APPROVED CHAPTERS OF THE TESTIMONY

Chapter 21: Of Religious Worship, and the Sabbath Day
(Larger Catechism: 103-121; Shorter Catechism: 45-62)

Confession

1. The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.

Testimony

All people are required to worship the true God, in a scriptural manner, with sincerity of heart. Sincerity cannot make unscriptural worship acceptable to God. Proper worship is to be conducted in an orderly manner. The tendency to emphasize ritual, liturgy and ceremony is contrary to the Scriptures. Acts 24:16; John 16:2; Isa. 1:11-15; John 4:24; Heb. 10:19-22

Worship is to be offered only in accordance with God's appointment, and in harmony with the scriptural principle that whatever is not commanded in the worship of God, by precept or example, is forbidden. Lev. 10:1-3; 2 Sam 6:1-11; Matt 15:8-9

The use of pictures or images of Jesus in worship, or as aids to devotion, is unscriptural. The Scriptures do not provide a sufficient description of His physical appearance to picture Him. The work of artists should not be received as accurate representations of His person. Ex 20:4-5

Confession

2. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone; not to angels, saints, or any other creature: and since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

3. Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and that it may be accepted, it is to be made in the name of the Son, by the hlep of His Spirit, according to His will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and, if vocal, in a known tongue.

4 Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter: but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. The reading of the Scriptures with godly fear; the sound preaching and conscionable hearing of the Word, in obedience unto God, with understanding, faith, reverence; singing of psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: beside religious oaths, vows, solemn fastings, and thanksgivings, upon special occasions,

Testimony

Public prayer is to accompany the reading and preaching of the Word. Acts 2:42; 1 Cor 14:13-19.

Singing God's praise is part of public worship in which the whole congregation should join. The Book of Psalms, consisting of inspired psalms, hymns and songs, is the divinely authorized manual of praise. The use of other songs in worship is not authorized in the Scriptures. The

Confession

which are, in their several times and seasons, to be used in a holy and religious manner.

Testimony

Greek words in the New Testament which are translated "psalm," "hymn" and "song" all appear in the Septuagint (Greek) version of the Book of Psalms. Psa 95:2; 40:3(4); 96:1; Col 3:16; Eph 5:19; Mark 14:26; 1 Cor. 14:26; Jas 5:13

The Psalms are to be sung without the accompaniment of instruments, which are not part of the New Testament pattern of worship. Musical instruments were commanded for use with the offering of sacrifices in the Old Testament temple worship. The death of Christ being the perfect and final sacrifice brought an end to this way of worship. There is neither command for nor example of the use of musical instruments in the words or practice of Christ and the apostles. The command of the New Testament is to offer the sacrifice of praise—the fruit of our lips. Num 10:10; 2 Chron 29:25-30; Heb 9:12; 13:15

Religious fasting is an ordinance of God in which the believer voluntarily abstains from food for a season for the purpose of seeking the will of God, strength for service or deeper spirtuality. It should be accompanied by meditation, self-examination, humiliation before God, confession of sin, repentence and renewed dedication to a life of obedience. Ex 34:28; 1 Kings 19:8; Dan 10:2-3; Joel 1:14; 2:12,13,15; Matt 4:2; 6:16-18; Mark 9:29; Acts 13:2-3

Confession

6. Neither prayer, nor any other part of religious worship, is now under the Gospel either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere, in spirit and truth; as in private families daily, and in secret each one by himself; so more solemnly, in the public assemblies, which are not carelessly or wilfully to be neglected, or forsaken, when God, by His Word or providence, calleth thereunto.

7. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven, for a Sabbath to be kept holy unto Him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.

8. The Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts,

Testimony

The presentation of tithes and offerings is warranted as part of worship. 1 Cor 16:1-2; Mal. 3:10; 1 Chr 29:6-13; Exo 23:15

Heads of families are responsible for leadership in family worship. Gen 18:19; Eph 6:4

Worship in small groups is also encouraged by the Scripture. Acts 5:42; 12:12

We reject the teaching that the Fourth Commandment is no longer binding under the New Testament.

Confession	Testimony
and ordering of their common affairs beforehand, do not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments, and recreations, but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.	God promises rich blessings for keeping the Lord's Day holy. Isa 56:2-7; 58:13,14; Mark 2:27

Chapter 22: Of Lawful Oaths and Vows

(Larger Catechism: 108, 113; Shorter Catechism: 50, 55)

Confession	Testimony
1. A lawful oath is a part of religious worship, wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth, or promiseth; and to judge him according to the truth or falsehood or what he sweareth.	There is scriptural warrant for swearing with the hand uplifted. Christians should avoid all superstitious or pagan customs in taking an oath. Heb 6:16-18; Gen 14:22; Deut 10:20; Ex 6:8; Rev 10:5-6
2. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence. Therefore, to swear vainly or rashly, by that glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred. Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament, as well as under the Old; so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.	Those Scripture passages warning against taking oaths are to be understood as forbidding profane swearing, or the use of an oath to deceive or to escape one's duty. Matt 5:33-37; Jas 5:12; cf. Mark 7:6-13 The administrator of an oath, whether civil or ecclesiastical, ought to explain the meaning of the oath, and administer it with suitable solemnity. The well-being of individuals and of society requires that the administrator of an oath know and fear God and understand its nature. Oaths should be administered only to

Confession	Testimony
	those who understand their meaning. Eccl 9:2; Deut 6:13; Josh 9:15,19; cf 2 Sam 21:1-14
3. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act; and therein to avouch nothing, but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able to resolved to perform. Yet is it a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.	
4. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation. It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt. Nor is it to be violated, although made to heretics, or infidels.	An oath is a confirmatory act calling God to witness the performance of a promise. An oath may confirm a vow or a covenant. Num 30:1-4; Psa 132:2-5; Josh 9:16-27; 2 Chron 15:12-15
5. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.	A vow in Scripture is an act of voluntary dedication to God of one's person, goods or service. A vow is usually made by an individual. Lev 27; Num 6; Deut 23:21-23; cf Num 21:2; Nahum 1:15
6. It is not to be made to any creature, but to God alone: and, that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to neces-	

Confession

sary duties; or to other things, so far and so long as they may fitly conduce thereunto.

7. No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God. In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian my entangle himself.

Testimony

While it is sometimes difficult to distinguish between the uses in Scripture of the words "vow" and "covenant," a covenant that men make with God differs from a vow in that it is a corporate act of pledging obedience to what God has commanded in His covenant. Gen 28:20-22; Num 21:2; Deut 23:21-23; Josh 24:24-25; 2 Chron 34:29-32

God has established two covenents with men: the covenant of works and the covenant of grace. (See Chapter 7.) In accomplishing the covenant of grace God made covenants with Noah, Abraham, Israel at Sinai (renewed in the plain of Moab), and with David; these were fufilled in the New Covenant by Jesus Christ. Gen 2:17; 9:1-17; 12:1-3; Ex 24:3-11; Deut. 29,30; 2 Sam 7:5-16; Jer 31:31-34

Confession

Testimony

God's covenants require obedience of all men whether they acknowledge their obligation or not. God's people, individually and corporately, respond to His covenants by solemnly promising to be the Lord's and to keep His commandments. The Old Testament sacraments, such as circumcision, passover and the feast of taberenacles, were means of entering into and periodically renewing Israel's covenant. Likewise, the sacraments of the New Testament are ordinances for entrance into and renewal of covenant union with God. In addition to these prescribed times of covenant celebration, God's people under the old covenant engaged in corporate acts of repentance and renewal in relation to the transgression of specific commandments or to general apostasy from God. Scripture calls such acts "covenants." Gen. 17:10; Lev 23:3-10 with John 19:36 and 1 Cor 5:7-8; Matt 26:26-29; 1 Cor 11:23-26; Josh 24:24-25; 2 Chron 15:2, 8-15; 23:16; 34:29-32; Neh 9-10.

Covenanting in the New Testament takes the form of confessing Christ and His Lordship. In view of the continued emphasis of the convenantal relationship of God to men in the New Testament, it is appropriate for churches and nations to covenant to be the Lord's and to serve Him. The statements or documents produced in these acts of covenant

Confession	Testimony
	response are dependent upon the covenant of grace. They are statements of responsibilty arising from the application of the Word of God to the times in which they are made. Such covenants have continuing validity in so far as they give true expression to the Word of God for the times and situations in which believers live. Isa. 45:23 with Rom 14:11 and Phil 2:11; Jer. 31:31 with Heb 8:6-13; Exo 19:5-6 with 1 Pet 2:9-10.
Chapter 23: Of the Civil Magistrate (Larger Catechism: 135, 136)	
Confession	**Testimony**
1. God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good; and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.	**We reject** the belief that civil government is unnecessary or essentially evil. God has given the exercise of all authority to the Lord Jesus Christ. Christ is the Divine Lawgiver, Governor and Judge. His will concerning the purpose of civil government and the principles regarding its functions and operation are revealed in the written Word of God. The Holy Spirit enables even unregenerate rulers to fulfil their proper functions. A true recognition of the authority and law of Christ in national life

Confession

Testimony

can only be the fruit of the Spirit's regenerating power in the lives of individuals. Deut 4:39; Dan 4:25,32,35; Matt 28:18; Phil 2:10; Eph 1:22; Isa 33:22; Deut 17:18,19; Isa. 45:1-7; Ezek 36:27

God has assigned to people, both individually and collectively, the responsibility for establishing and maintaining civil government, and the people are accountable to Jesus Christ for the proper exercise of this responsibility. Deut 1:13-14; 17:15; 1 Sam 8:22; 2 Sam 5:3; Hos 8:1,4; Eccl 10:16-17

Every nation ought to recognize the Divine institution of civil government, the sovereignty of God exercised by Jesus Christ, and its duty to rule the civil affairs of men in accordance with the will of God. It should enter into covenant with Christ and serve to advance His Kingdom on earth. The negligence of civil government in any of these particulars is sinful, makes the nation liable to the wrath of God, and threatens the continued existence of the government and nation. Phil 2:10; Rom 13:4; Psa 132-12; Psa 103:17-19; Psa 2:10-12

We reject the view that nations have no corporate responsibility for acknowledging and obeying Christ.

Confession

Testimony

It is the duty of every Christian citizen to labor and pray for his nation's official and explicit recognition of the authority and law of Jesus Christ, Preserver and Ruler of nations, and for the conduct of all governmental affairs in harmony with the written Word of God. 1 Tim 2:1-2; Phil 2:9-10; Acts 21-39; Psa 2:8-12; Est 4:14

We deny that constitutional recognition of Jesus Christ means union of church and state.

We reject the teaching that Christians should not seek the establishment of Christian civil government.

No particular form of civil government is commanded in the Scriptures. Any form of civil government which observes the duties and limitations set upon it by God in His revealed Word is acceptable to God. Ex 18:21-24; Prov 29:14; Deut 1:16-17

We deny that simply having a democratic or republican form of government insures God's approval and blessing.

All officers and employees of a civil government are to be servants of God for good. They are responsible to God for the discharge of lawful duties rightfully assigned to them by human authority. Neither their official position, however, nor the orders of their superiors, nor the will of

Confession

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so for that end, they may lawfully now, under the New Testament, wage war, upon just and necessary occasion.

Testimony

the people, exonerates them from blame for any unscriptural action or inaction. Rom 13:3-4; 2 Chron 19:6-7; Prov 29:26

We reject the view that it is wrong to wage ware in defense of life, liberty or religion.

Citizens cannot abdicate their responsibility to determine the moral legitimacy of a particular war and to govern their participation accordingly. Such decisions should be made prayerfully in the light of Scripture and with the counsel of the church. Acts 5:29; 1 Sam 14:44-45

When justly administered, capital punishment is a scriptural application of civil authority. Rom 13:4; Gen 9:6; Acts 25:11; Num 35:29-24

The Christian, when such action involves no disloyalty to Christ, ought to be involved in the selection of and to vote for civil rulers who fear God, love truth and justice, hate evil, and are publicaly committed to scriptural principles of civil government. Ex 18:21; Deut 16:18; 2 Sam 23:3; Rom 13:3

Confession

3. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline

Testimony

It is sinful for a Christian to take an oath which compromises his supreme allegiance to Jesus Christ. It is also sinful to vote for officials who are required to take an oath which a Christian himself could not take in good conscience. Voting involves the voter in responsibility for any act required of the official as a condition of holding his office. Deut 10:20; Isa 45:22-23; 2 John 11; 1 Tim 5:22

The Christian must profess publicly and the Church must witness, that Christ is the Ruler of every nation. Whatever the official action of the civil government of a nation may be, the Christian in his civil actions must always exhibit his loyalty to Christ. The Christian must relinguish every right or privilege of citizenship which involves him in silence about, or denial of the supreme authority of Jesus Christ. Matt 5:13-14; Prov 3:5-6; Psa 37:7; Matt 22:21; John 17:14-15; Mark 13:9

We reject the portion of Section after the colon.

Confession

prevented or reformed; and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide, that whatsoever is transacted in them be according to the mind of God.

Testimony

Both the government of the nation and the government of the visible Church are established by God. Though distinct and independent of each other, they both owe supreme allegiance to Jesus Christ. The governments of church and state differ in sphere of authority in that due submission to the government of the visible Chruch is the obligation of members thereof, while due submission to civil government is the obligation of all men. The governments of church and state also have different funcations and prerogatives in the advancement of the kingdom of God. The means of enforcement of the civil government are physical, while those of church government are not. Neither government has the right to invade or assume the authority of the other. They should cooperate to the honor and glory of God, while maintaining their separate jurisdictions. Rom 13:1; Matt 22:21; Col 1:18; Acts 15:10; Ezra 7:10, 25,26; 2 Chron 26:18-19; Matt 5:25; 1 Cor 5:12-13

Though responsible for maintaining conditions favorable to the spread of the gospel, civil government should never attempt to convert men to Christ by the use of force or by persecution. It should guarantee to all its subjects every human right given by God to men. It should,

Confession

4. It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrates' just and legal authority, nor free the people from their due obedience to them: from which ecclesiastical persons are not exempted; much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

Testimony

however, restrain and punish its subjects for those sinful actions which fall under its jurisdiction. 1 Tim 2:1-4; 1 Pet 2:13-14; Rom 13:4; Ezra 7:26; Neh 13:17-21

No civil government which deprives men of civil or religious liberty, fails to protect human life, or proposes to force men to do violence to the spirit and precepts of the Christian religion or interferes unjustly with private ownership of property, can in such matters rightfully expect the submission of its citizens or the blessings of God promised for obedience to Him. Acts 4:17; 19,33; Deut 27:19; Isa 10:1-2; Ex 20:15; Isa 1:23-26; Dan 6:13; Heb 11:23

Both the Christian and the church have a responsibility for witnessing against national sins and for promoting justice. Amos 2:6-8; 5:14-15

The failure of a civil government, through negligence, ignorance, or rebellion, to recognize the authority of Jesus Christ does not cancel its just authority. A civil government, though guilty of many sins, still has authority in so far as it furthers some of the scriptural ends of civil government. Matt 22:21; Rom 13:1; 2:14; Acts 23:5; Ex 22:28

Due submission of all persons, cheerfully rendered, to civil of-

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Testimony

ficers and to civil government in general, is pleasing to God. No person, however, is required by God to obey civil authority when such authority demands that the citizens or subject do that which is clearly contrary to the law of God as revealed in the Scriptures. In such cases the duty of the Christian is to obey God rather than men. The Christian has a special obligation to render due submission to civil authority in order to express his loyalty to Jesus Christ, to prove his concern for the welfare of all men, and to bring honor ot the name of Christ. 1 Pet 2:13-14; Rom 13:5; Acts 5:29; Tit 3:1

The only submission which a Christian may promise to any civil government is due submission in the Lord. Any promise of submission or oath of allegiance beyond this is sinful. If and when the civil government of a nation requires, as a condition of civil service or of holding office, an oath which implies that civil allegiance transcends the swearer's convictions of conscience and obedience to God, it is the Christian's duty to refuse such an oath. It is within the corporate power of the Chruch, acting through its courts, to declare that facts or circumstances which may exist in a specific situation render the taking of a civil oath sinful. Gen 25:33; Matt 22:21; Eph 6:12; Matt 4:10; Deut 10:20

It is the duty of the Christian to ascertain whether any prescribed

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Testimony

oath of allegiance to the civil authority involves acceptance of unchristian principles stated or implied in its constitution of government. If the oath of allegiance to civil authority explicitly or by clear implication requires support of anti-Christian, atheistic, or secular principles, then the Christian must refuse on these grounds to take the oath of allegiance. Acts 5:29; 4:18-20

It the matter of taking oaths required by civil authority, the Christian should seek the guidance and support of the church.

It is the duty of the Christian church to testify to the authority of Christ over the nations, against all anti-Christian, atheistic and secular principles of civil government, and against all sinful oaths of allegiance to civil governments. When the Chruch by orderly processes in her own courts determines that the oath of allegiance to a civil government compromises the Christian's loyalty to Christ or involves the Christian in the support of sinful principles of civil government, the Chruch must require her members to refuse such sinful oaths. Acts 4:24-29; Eph 5:11; Rev. 3:15,16; Acts 15:28-29; Rev 2:13-14

When participating in political elections, the Christian should support and vote only for such men as are publicly committed

Confession

Testimony

to scriptural principles of civil government. Should the Christian seek civil office by political election, he must openly inform those whose support he seeks of his adherence to Christian principles of civil government. 1 Chron 16:31; 2 Cor 6:14-18; 2 Chron 19:6-7; Dan 2:48; Eph 4:25

God alone is Lord of the conscience, and the decisions of civil courts cannot determine for the Christian what is morally right and what is sinful. However, since civil government is an institution of God, it is within the legitimate province of the civil courts of a nation to determine what the nation's laws and required oaths of allegiance mean or do not mean. A decision of a civil court cannot legitimize sinful conduct, but it can place before a Christian a factual situation upon which a moral judgment can be made. It cannot be proper for the Christian to assume that an oath of allegiance implies sinful requirements, when the civil courts have explicitly contradicted such implications. Every oath must be understood in the sense intended by the authority requiring the oath. It is for the Christian and the Church to decide whether this sense involves sinful requirements. Matt 22:21b; Rom 13:5; Eccl. 8:4; 1 Thess 5:21

We reject any inference that civil government has jurisdiction over conscience.

Chapter 24: Of Marriage and Divorce
(The Testimony also treats of "Education of Children" in this chapter)
(Larger Catechism; 137-139; Shorter Catechism: 70-72)

Confession	Testimony
	Marriage is an ordinance of God; however, to be unmarried is also an equally honorable state, and it may be the will of God for a person to remain single. Every effort should be made to submit to the direction of God in this matter, and to maintain a chaste and obedient life style. 1Cor 7:7-8
	Premarital sex relations or promiscuous sex practices as well as homosexuality and other perversions of the natural order are violations of God's law and purpose. All should strive to discipline their sexual desires, maintain purity of thought and practice, and avoid situations which lead to sexual temptation. 1 Cor 6:9,15-20; 5:1-5,9-11; 7:8-9; Rom 1:26-28; Phil 4:8; Prov. 5.
1. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband; at the same time.	By God's appointment the marriage relationship is to continue as long as both parties are living. Marriage may not be contracted for any other period. After the death of one party the other party may lawfully marry another. Matt 19:4-6; Rom 7:2-3; Gen 2:24-25; 1 Cor 7:39
	Marriage is a covenant relationship made before God between a man and a woman. Prov. 2:17; Mal 2:14, cf. Hos. 2:16-23

Confession	Testimony
	The validity of marriage depends on the mutual agreement of the parties, rather than upon official administration; yet for the glory of God and the protection of the parties, and so that the greatness of the privilege and the seriousness of the responsibility of the marriage may be properly impressed on the parties, marriage should be contracted in the presence of a qualified officer and competent witnesses. Matt 19:6; 1 Cor 10:31; 1 Pet 2:13 The marriage of Christians should ordinarily be solemnized by an ordained minister of the Gospel. 1 Cor 14:33,40 Parties to marriage should comply with the civil laws regarding marriage as long as these laws are not contrary to Scripture. 1 Peter 2:13
2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed; and for preventing of uncleanness.	God created man, male and female, with specific responsibilities to each other. Gen 2:18-25 As sexual beings, men and women are, in ordinary circumstances, to marry for the expression of love, the satisfaction of their needs, and the mutual enjoyment of each other, as well as the continuation of the race. 1 Cor 7:3-5 God has ordained a natural order within the family: the husband is the head of the family, having a relationship to his wife

Confession

Testimony

like that of Christ to the Chruch. He is ordinarily the provider for his family. He is to love his wife as Christ loves His Chruch and as his own body. He is to love, discipline and instruct his children, and to lead his family in worship. 1 Tim 5:8; Eph 5:25-28; 1 Pet 3:7; Prov 19:18; 22:6; Eph 6:4; Deut 6:4-9

The wife is to be helper to her husband. The Scripture commands submission to her husband in the Lord. She is to join her husband in the wise use of family resources, the care and instruction of children and the maintenance of the home as a place of love, cheerfulness and hospitality. Gen 2:18; Eph 5:22-24; Prov 31:10-31; 1 Pet 3:1,6.

Children are commanded to obey and honor their parents in the Lord. Ex 20:12; Deut 5:16; Eph 6:1-3

Family administration involves mutual responsibility. The exchange or confusion of roles in the family in ordinary circumstances results in God's displeasure and in consequent unhappiness. Eph 5:22-6:4; Psa 128; Col 3:18-21

We reject any view that obedience to scriptural requirements by a woman is demeaning of her person, derogatory of her status, destructive of her individuality or a denying of her gifts.

Confession

Testimony

Although in certain circumstances in the service of God it may be unwise for a person to marry, **we deny** that Scripture forbids officers of the church to marry. 1 Cor 9:5; 1 Tim 4:3

We deny that marriage is a more spiritual state than the single life, or that it is necessary for eternal salvation. 1 Cor 7:7-8

We deny that marriage is necessary for officers in the church. 1 Cor 7:7

Unborn children are living creatures in the image of God. From the moment of conception to birth they are objects of God's providence as they are being prepared by Him for the responsibilities and privileges of postnatal life. Unborn children are to be treated as human persons in all decisions and actions involving them. Deliberately induced abortions, except possibly to save the mother's life, is murder. Ex 20:13; 21-22-23; Psa 139:13-16

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet is it the duty of Christians to marry only in the Lord: and therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolators: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their

Christians should not marry those who give only nominal adher-

Confession	Testimony
life, or maintain damnable heresies.	ence to the Christian faith. 1 Cor 7:39; 2 Cor 6:14
4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own.	**We reject** the last sentence in Paragraph 4 of the Confession of Faith. The prohibition of marriage with a deceased wife's sister or a deceased husband's brother is not warranted by Scripture. Lev 18:18; Deut 25:5-10
5. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce; and, after the divorce, to marry another, as if the offending party were dead.	Before seeking divorce, it is the responsibility of the innocent party to attempt reconciliation with the guilty party in the same manner as in any case of sin, first by his or her own appeal, and then, if need be, by calling on the elders of the church. Matt 18:15-17
6. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil mag-	In any marriage threatened with dissolution, or even if divorce has occurred, both parties ought to strive for reconciliation on the basis of repentance for sin and willingness to forgive. Eph 5:25ff; 4:31-32; 1 Cor 7:10-14

Confession

istrate, is cause sufficient of dissolving the bond of marriage; wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills and discretion, in their own case.

Testimony

Members of the household of faith should beware of seeking marriage counsel from unbelievers or from those who have failed to integrate their faith with their professional work. Matt 18:15-17; 2 Cor 6:14-17

Desertion can be a ground of divorce only when the departing person is an unbeliever. 1 Cor 7:15; Matt 18:17

If the unrepentant guilty party in a divorce marries another, he commits adultery. Matt. 19:9

Where the guilty party shows evidence of repentance for the sin of breaking a marriage, the church may receive or restore him or her to membership. Gal 6:1

EDUCATION OF CHILDREN

God is the source of all truth. The knowledge which man can attain merely reflects part of God's creation, and cannot properly be understood apart from God. Therefore there can be no true education without a knowledge of God and His dealings with man, as revealed in the Scriptures. He enlightens man's mind in the understanding of the physical and cultural world. Christians are to ask the aid of the Holy Spirit in the educational task. Psa 24:1; 111:10; Prov 2:6; 9:10; Ex 31:3-6

Confession

Testimony

Education of children is primarily the responsibility of parents, though they may delegate part of this responsibility to the church or other agencies. The earliest and most important educational institution is the home, where children are taught, by precept and example, basic principles of godly living. Parents should educate each child to the extent of their resources and the child's ability, seeking to develop his God-given talents that he may serve God most fully and effectively. In order to promote the general welfare, the state may prescribe educational standards and should provide educational opportunities, both in harmony with God's law. Deut 6:6-9; Ps 34:11; 78:2-7; Prov 22:6

In the providence of God public schools have provided great social benefits. Yet in serving a highly pluralistic society they have attempted to be religiously and morally "neutral," which is sinful. To a large extent instruction is based on a secular, humanistic philosophy which ignores God and sees man's welfare as the highest good. Local schools vary widely, however, according to the standards of the community and the quality of the teachers. All Christians, especially those who are teachers, school administrators or board members, should bear witness to the whole truth of God as it relates to education. Matt 12:30; 2 Sam 23:3-4

Confession

Testimony

Where necessary and possible, Christian parents should cooperate in supporting or establishing schools whose curriculum presents a biblical world and life view, and place their children in them. This requires maintenance of the highest academic quality along with Christian orientation in every subject and activity.

We reject any attempt by the state to force a secular, humanistic philosophy on Christian schools.

Parents should take care to counteract any unbiblical teaching given to their children, whether in public or Christian schools. As youth increase in their knowledge and discernment, the home and the church should help them to examine what is presented in school, to distinguish between God-given truths and human theories, and to integrate the facts learned with a Christian view of man and the universe. Isa 8:20

Chapter 25: Of the Church
(Larger Catechism: 62-65)

Confession

1. The catholic or universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.

Testimony

Confession

2. The visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children: and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

Testimony

The Church is one among all nations, yet for the purpose of corporate worship and orderly procedures, distinct congregations and judicatories are warranted. Acts 15:22; 16:4-5; 1 Cor 1:2; Gal 1:2; Phil 1:1; Col 4:15-16

There is a visible and an invisible aspect of the Church, but these are not two churches. Heb 12:23; Rev. 3:1,5

We reject the teaching that the Church originated in the New Testament and is an interruption of God's plan for the Kingdom. Rom 11:17-24; Heb 9:13-10:18

3. Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by His own presence and Spirit, according to His promise, make them effectual thereto.

Christ has appointed in His Word a particular form of government for the visible church. It is government by elders (Greek: presbyters) and is therefore called presbyterian. Each congregation should be ruled by a session of ordained elders, elected by the membership of the congregation. Acts 15:22; 14:23; 13:1-4; Eph 5:23; Col 1:18; 2 Cor 8:19; 1 Tim 3:1-7 [See Testimony, Chapter 31, Section 3; and Book of Church Government, Chapter 4]

Confession

Testimony

The responsibility of the elders is in teaching and ruling. Although all elders are to be able to teach, the Scripture recognizes a distinction in these functions. All elders are equal in the government of the church. This office is referred to in Scripture by two terms used synonymously: elder, and bishop or overseer. 1 Tim 3:2; Tit 1:9; 1 Tim 4:17; Acts 20:28; Rom 12:6-8; 1 Cor 12:28; Tit 1:7

4. This catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

Divisions that separate believers into denominations mar the unity of the church and are due to error and sin. It is the duty of all denominations which are true churches of Christ to seek reconciliation and union. Such organizational unity, however, should be sought only on the basis of truth and of scriptural order. It is the duty of every believer to unite with the branch of the visible church which adheres most closely to the Scriptures. Acts 15:22-19; 1 Cor 10:17; Eph 4:4-6; Acts 17:11-12

The church must have membership requirements based on Scripture, to which every member gives his assent. Those who have give such assent and their children are church members. Acts 2:39; 1 Cor 7:14; Rev. 2 and 3. [See Book of Church Government, Chapter III, Section 2]

Confession	Testimony
	It is the duty of Christians to pray for and seek after the purity and unity of the Church. Psa 122:6-9; John 17:11,21; Eph 4:13
5. The purest Churches under heaven are subject both of mixture and error; and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to His will.	When any church imposes sinful requirements for membership; when its constitution or creedal statements are fundamentally unscriptural; when its administration is corrupt; or when sound preaching and proper discipline are neglected, it is the duty of Christians to attempt its reformation. Then if such efforts prove ineffectual, it is their duty to separate from it, and to unite with a sound church. Rev. 2:20-23; Acts 19:8-9; 2 Cor 6:16-17
6. There is no other head of the Chruch, but the Lord Jesus Christ; nor can the Pope of Rome, in any sense, be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ and all that is called God.	Many antichrists will be present in the world throughout history. Prior to Christ's coming the final "man of lawlessness" will be revealed. He will be destroyed by Christ. 1 Jn 2:18; 4:3; 2 Thess 2:8
	Christians should walk in the light. Their beliefs, purposes, manner of life, and their rules of action and conduct should be based on the Word of God and should not be concealed. Oath-bound societies usually involve an improper requirement of secrecy, aims which are immoral, intimate fellowship with unbelievers or particpation in unbib-

Confession	Testimony
	lical worship. Membership in such organizations is inconsistent with a Christian profession, however good their announced purposes may be. 1 Jn 1:7; 1 Thess 5:5; Matt 5:14; 2 John 7-11; John 3:20-21; Eph. 5:8-14; Matt 15:9

Chatper 26: Of the Communion of Saints

(Larger Catechism: 135-136, 141-142. Shorter Catechism: 68-69, 74-75)

Confession	Testimony
1. All saints, that are united to Jesus Christ their Head by His Spirit and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.	Concern for fellow believers should be a restraint to evil, especially to unkind speech and action against one another. 1 Cor 13: Eph 4:31-32; Rom 14:19; James 3:16-18; Gal 5:15; 1 Cor 12
2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities, and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.	In addition to their obligation to assemble for worship, believers should assemble for social purposes as another means of support and growth. In response to Christ's love for them, believers are to express their love to one another by using their diverse gifts and talents to help their brethren; by giving and receiving counsel, support, hospitality and comfort; by spending time with one another and sharing joys and sorrows. This is especially necessary when, in the provi-

Confession

Testimony

dence of God, brethren need material support and moral and spiritual encouragement. Heb. 10:24-25; 13:2; Gal 6:2; Rom 12:10,13,15; Eph 4:28; Phil 4:10-14; 1 Cor 16:1-2

For preservation of life and because of respect for our bodies as God's creation, we are to be careful in the use of drugs. Christians should avoid enslavement to alcohol, tobacco or any habit-forming drug. The Scripture strongly condemns drunkenness as a sin. Gen 1:27 with 9:6; 1 Cor 6:9-10

Because drunkenness is so common, and because the intemperate use of alcohol is constantly being promoted by advertising, business practices, and social pressure, Christians must be careful not to conform to the attitudes and the practices of the world with regard to alcoholic beverages. To prevent damage to our neighbor, to provide mutual help in godly living, and to strengthen each other in living a disciplined life it is altogether wise and proper that Christians refrain from the use, sale and manufacture of alcohol beverages. Prov. 20:1; Rom 14:21; 1 Cor 6:9-10; 8:13

The use of tobacco is detrimental to health and is to be avoided because of the responsibility to preserve the body which is a temple of God. 1 Cor 6:19; 9:24-27

Confession

Testimony

The use of drugs for pleasure or escape from moral responsibility should be avoided; one should strive for victory over physical and emotional weakness through the strength of Christ and the power of the Holy Spirit, and make wise use of proper medical care. Phil 4:13; Col 1:10ff

3. This communion, which the saints have with Christ, doth not make them, in any wise, partakers of the substance of His Godhead; or to be equal with Christ, in any respect: either of which to affirm is impious and blasphemous. Nor doth their communion one with another, as saints, take away, or infringe the title or property which each man hath in his goods and possessions.

Chapter 27: Of the Sacraments

(Larger Catechism: 161-177; Shorter Catechism: 92-97)

Confession

Testimony

1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and His benefits; and to confirm our interest in Him; as also, to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to His word.

The sacraments are signs of our covenant union with Christ and His Church, and our common profession that we are owned by Him. They are to be observed under the direction of the elders in a service of worship in which members of the congregation are present. 1 Cor 11:23-34; 10:21; Acts 2:42; Num 9:14

2. There is in every sacrament a spiritual relation, or sacramental

Confession	Testimony
union, between the signs and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.	
3. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it: but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.	The administration of the sacraments is to be accompanied by the reading and preaching of the Word. Acts 2:42; 20:7
4. There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any but by a minister of the Word lawfully ordained.	**We reject** the view that sacraments are mere symbols and not means of grace. **We reject** the view that the sacraments are not necessary in the church.
5. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.	

Chapter 28: Of Baptism

(Larger Catechism: 161-177; Shorter Catechism: 92-97)

Confession	Testimony
1. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also, to be unto him a sign	All those who have received baptism are to be considered

Confession

and seal of the covenant of grace, of his ingrafting into Christ, or regeneration, or remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.

2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.

3. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person.

4. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents, are to be baptized.

Testimony

part of the covenant people of God. Gen. 17:12-14; Col 2:11-12; Acts 16:31-34

We reject the teaching that an essential feature of baptism is immersion. 1 Cor 10:2; Heb 6:2; 9:10; Luke 11:38

The children of believing parents are to receive baptism because of their convenantal relationship. Acts 2:38-39; Gen 17:7; Acts 16:31; Col 2:11-12

The baptism of infants sets before parents the obligation to do all in their power to lead their children to a personal faith in Jesus Christ. Gen 18:19; Matt 28:19-20; Prov 22:6

Baptism is not to be administered to the infants of persons who, though members of the chruch, have so neglected the means of grace as to cast doubt

Confession	Testimony
	on their profession, or their intention of fulfill the baptismal vows. Ps 76:11
5. Although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it; or, that all that are baptized are undoubtedly regenerated.	
6. The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will in His appointed time.	**We reject** the teaching that a person cannot be saved without baptism; or that persons are regenerated by baptism. Luke 23:39-43; Acts 8:13; 8:18-23; 10:47
7. The sacrament of Baptism is but once to be administered unto any person.	

Chapter 29: Of the Lord's Supper

(Larger Catechism: 168-177; Shorter Catechism: 96-97)

Confession	Testimony
1. Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Chruch, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing all bene-	

Confession

fits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.

2. In this sacrament, Christ is not offered up to His Father; nor any real sacrifice made at all for remission of sins of the quick or dead; but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God for the same: so that the Popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of His elect.

3. The Lord Jesus, hath, in this ordinance, appointed His ministers to declare His word of institution to the people; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

Testimony

The Lord's Supper is to be repeatedly administered to a Christian congregation, at such times as the session deems advisable, according to the needs of the congregation. Observance of this sacrament is a corporate and personal profession of continued adherence to the covenant bond entered into at baptism. 1 Cor 11:23-26

Confession

4. Private masses, or receiving this sacrament by a priest of any other alone; as likewise, the denial of the cup to the people, worshipping the elements, the lifting them up or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.

5. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that, truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit in substance and nature they still remain truly and only bread and wine, as they were before.

6. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament, and hath been, and is the cause of manifold superstitions; yea, of gross idolatries.

7. Worthy receivers outwardly partaking of the visible elements

Testimony

When a congregation is observing the Lord's Supper, worship services in which this sacrament is observed may be held for the sick and invalid who are of sound mind in the presence of members of the session and congregation. There is no instance in Scripture of private communion. 1 Cor 11:33; Acts 20:7

The sacrament of the Lord's upper is not to be exalted above the regular preaching of the Word.

Confession

in this sacrament, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. Although ignorant and wicked men receive the outward elements in this sacrament: yet they receive not the thing signified thereby, but by their unworthy coming thereunto are guilty of the body and blood of the Lord to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ while they remain such, partake of these holy mysteries, or be admitted thereunto.

Testimony

Previous preparation, by self-examination, repentance of sin, meditation upon God's grace and resolution of new obedience, is required of those who make this profession of their union with Christ and love to Him. 1 Cor 11:27-32; 10:21-22

The Lord's Supper is to be administered only to those who are accepted by the session dispensing the sacrament.

We deny that the individual is sole judge of his fitness to partake of the sacrament. 1 Cor 5:1-13

We reject the prctice of offering the sacrament of Communion to any one who is not a member of the visible church.

Chapter 30: Of Church Censures

Confession

1. The Lord Jesus, as King and Head of His Church, hath therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.

2. To these officers, the keys of the kingdom of heaven are com-

Testimony

Confession	Testimony
mitted: by virtue whereof, they have power respectively to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require.	
3. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindication the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant and the seals thereof to be profaned by notorious and obstinate offenders.	Our Lord commanded church discipline, so no church which fails to exercise it where needed can hope for His blessing. Matt 18:18; 16:19; Rev 2:2,20 Discipline is required by the organic nature of the church. 1 Cor 12:13,25,26; 5:1-13; Rev. 2:2 There are many ways provided by the Lord to deal with offences in the chruch. Christians have a responsibility to admonish one another in the Lord. Some ofnces may be resolved by informal counsel by one or more elders. Official discipline is to be administered by the courts of the church, not by elders individually. Such counsel and discipline should be received in a spirit of Christian submission. Matt 18:15-17; Gal. 6:1; Col 3:16; 1:28
4. For the better attaining of these ends, the officers of the Chruch are to proceed by admonition; suspension from the sacrament of the Lord's Supper	The authority and discipline of the church extends to all mem-

Confession	Testimony
for a season; and by excommunication from the Chruch; according to the nature of the crime, and demerit of the person.	bers, irrespective of rank or station in life. Children who are baptized members are subject to that discipline. Discipline should be exercised with prudence and discretion, in dependence upon the guidance of the Holy Spirit, with love both for the Lawgiver and lawbreaker. **We reject** the view that a church member should be disciplined for everything at which another may be justly displeased. [For specific details of discipline, see Book of Discipline]

Chapter 31: Of Synods and Councils

(Larger Catechism: 123-133; Shorter Catechism: 63-66)

Confession	Testimony
	Christ is the only Head and Lawgiver of the church. He gave the apostles authority to establish the permanent form of church government, which is set forth in the New Testament. Eph 1:22; Matt 18:18; 1 Cor 14:37; Eph 4:11-12; 2 Cor 13:10; Acts 14:23; 20:17,28; Heb 13:17
1. For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.	
2. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and	**We reject** paragraph 2 of the Confession of Faith.

Confession	Testimony
advise with, about matters of religion; so, if magistrates be open enemies to the Church, the ministers of Christ of themselves, by virtue of their office, or they, with other fit persons, upon delegation from their Churches, may meet together in such assemblies.	No ecclesiastical authority is placed in the hands of private Christians or civil rulers; church judicatories are subordinate only to Christ Jesus. They appoint, by an exclusive right, their own times and places of meeting and adjournment. Matt 22:21
3. It belongeth to synods and councils, ministerially to determine controversies of faith and cases of conscience, to set down rules and directions for the better ordering of the public worship of God, and government of His Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word.	[For details, see Book of Church Government, Chapter XII] **We reject** the systems of church government which center authority in one individual or in a hierarchy of bishops. **We further reject** the independent congregational system with authority vested in autonomous congregations.
4. All synods or councils, since the Apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith of practice; but to be used as a help in both.	Subordinate standards, such as the Confession of Faith, Catechisms and the Testimony, serve a necessary and useful purpose as a summary of biblical teaching, a basis for fellowship and common service, and as a testimony to the world of the church's belief and pratice. They are never to be taken as a substitute for God's Word or as a complete or final exposition of it. Rom 15:5-6; 1 Tim 3:15-16; Heb 4:12; Mark 7:6-13

Confession	Testimony
5. Synods and councils are to handle, or conclude, nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth; unless by way of humble petition, in cases extraordinary; or by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.	It is the responsibility of the church to declare God's Word to civil authorities as it applies to their use of the power that has been given them. Acts 9:15; Ps 119:46; Matt 10:17-18; Luke 3:12-14; (Compare also the Testimony, Chapter 23)

Chapter 32: Of the State of Men After Death, and the Resurrection of the Dead

(Larger Catechism: 84-87; Shorter Catechism: 37-38)

Confession	Testimony
	God has appointed to every man the time when he shall leave this world. Ps 39:4-5; Eccl 3:2; Ps 139:16
1. The bodies of men, after death, return to dust and see corruption; but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them: the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.	**We rject** the idea of inactivity of the soul between death and resurrection called "soul sleep." Eccl 12:7; 2 Cor 5:1-9 **We reject** the teaching that there is a "second chance" of salvation

Confession	Testimony
	after death. Luke 16:22-26; Heb 9:27; 2 Cor 6:2; John 5:28-29; 2 Peter 2:9
	We reject the teaching that there is a purgatory, where souls must be purified before entering heaven. Luke 23:43; 2 Cor 5:6,8; Phil 1:23
2. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the selfsame bodies and none other, although with different qualities, which shall be united again to their souls for ever.	
3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by His Spirit, unto honour; and be made conformable to His own glorious body.	**We reject** the idea that the soul at death is, or can be, reincarnated in another human or animal form. Eccl 12:7; Heb 9:27

Chapter 33: Of the Last Judgment

(Larger Catechism: 56, 87-90; Shorter Catechism: 37-38)

Confession	Testimony
	The return of our Lord to earth is clearly taught in Scripture. He made many promises to return. His coming will be personal and visible. He will come in glory at a time unknown to man. Rev. 22:7, 12,20; John 14:3; Acts 1:11; Rev. 1:7; 1 Thess 4:16; Matt 16:27; Col 3:4; Luke 12:40; Rev. 16:15; Mark 13:32-35; 1 Thess 5:2

Confession

Testimony

At the time of Christ's second coming all the dead will be raised and the world will be judged. John 5:28-29; 2 Thess. 1:7-10; Psa 96:13; 98:9

We reject the teaching that the Kingdom of God can only be brought in by Christ's return or that Christ is not now reigning as King over all things. Matt 28:18; Eph 1:20-22; Phil 2:9-11; Col 1:18

1. God hath appointed a day, wherein He will judge the world in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.

The final judgment for the Christian will be an assessment of his obedience to God and of his stewardship of the gifts and talents God has committed to his care. Whatever is imperfect will be burned away, and his faithfulness will be rewarded. 2 Cor 5:10; Rom 14:10-12; 1 Cor 3:9-15; 4:5; Matt 25:14-40

2. The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the dam-

Confession

nation of the reprobate who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing, which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord,and from the glory of His power.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen

Testimony

Believers are to look forward eagerly to the last great day, in which they will share in Christ's final victory over evil and experience the fulness of joy which is found in the presence of God, forever. 2 Pet 3:11-13; Ps 16:11

DIRECTORY OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

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Beaver Falls, Pa. 15010. Phone 412-846-5100
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Reformed Presbyterian Home for The Aged
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Reformed Presbyterian Theological Seminary
7418 Penn Ave., Pittsburgh, Pa. 15208. Phone 412-731-8690.
President: Rev. Bruce C. Stewart, D.D.

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Director of Publication and Educational Materials: Donald McCrory

National Reform Association
45 S. Bryant Ave., Pittsburgh, Pa. 15202. Phone 412-766-5259.
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3000 Graham Blvd., Pittsburgh, PA, 15235.

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Executive Secretary: Rev. Robert Henning,
Box 1A, Winchester, Kansas 66097.

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Secretary: Rev. Wayne Duffield, Box 149, Rimersburg, Pa. 16248.

Pension Trustees of Synod

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Rev. Roy Blackwood, Ph.D., Rev. Dean R. Smith Delyte Morris, J. Merrill Robb, Joseph McFarland, Ph.D., James D. Carson, D.D., Bruce C. Stewart, D.D.	1982
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Secretary-Treasurer: Louis D. Hutmire, 7418 Penn Ave., Pittsburgh, Pa. 15208.

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Members	Terms Expire
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William Long, W.K. Metcalf	1981
Robert Finley, John Mitchell	1982

Chairman: Fred Cretors

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Rev. James M. Wright	1982

Chairman: Rev. Bruce C. Stewart, D.D., 7959 Remington Dr., Pittsburgh, Pa. 15237.

Nominating Committee

Rev. Jerrold Milroy	1980
Rev. Willard McMillan,	1980

Temperence Committee

Members	Terms Expire
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Darrell Parneil, Ph.D., R. Paul Wright, M.D.	1981
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Chairman: R. Paul Wright, M.D., 911-D Riggs Lane, Overland Park, Ks. 66212.

Committees on Travel Funds and Absences

Members	Terms Expire
Rev. David Coon	1980
Rev. Charles Leach	1981

CHURCHES WITH WHOM WE HAVE FRATERNAL RELATIONS

Reformed Presbyterian Church of Ireland
Rev. C. Knox Hyndman, Clerk
88 Ballyeaston Road
Ballyclare BT39 9BS
Co. Antrim, North Ireland

Reformed Presbyterian Church of Scotland
Rev. A. Sinclair Horne, Clerk
17George IV Bridge
Edinburgh, EH1 1EE
Scotland

Reformed Presbyterian Church of Australia

Greek Evangelical Church of Cyprus

Presbyterian Church in America
Rev. Morton Smith, Stated Clerk
P.O. Box 256
Clinton, Mississippi 39056

Reformed Presbyterian Church, Evangelical Synod
Rev. Paul R. Gilchrist, Ph.D., Stated Clerk
107 Hardy Road
Lookout Mountain, Tenn. 37350

Orthodox Presbyterian Church
Mr. Richard A. Barker, Stated Clerk
639 Shadowlawn Drive
Westfield, New Jersey 07090

Christian Reformed Church
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2850 Kalamazoo Ave., S.E.
Grand Rapid, Michigan

Reformed Church in the U.S. (Eureka Classis)
Rev. Donald W. Treick, Stated Cleark
2604 W. 8th Street
Hastings, Neb. 68901

FORM OF BEQUEST

"I do bequeath to the Trustees of the Synod of the Reformed Presbyterian Church of North American the following:

_____

_____

If one wishes, he may specify where he desires the bequest to go. In making out a will, it is advisable to get legal advice.

ROSTER OF IOWA PRESBYTERY—June, 1979

Moderator ..... John McMillan
Clerk ..... Thomas A. Joseph,
Rt. 2, Marion Iowa 52302
Phone: 319-854-6208
Treasurer ..... George Masson, Jr.,
Box 532
Washington, Kowa 52353
Phone: 391-653-4352
Young People's Secretary ..... Edward Rice,
Box 220
Marion, Iowa 52302
Young People's Camp Manager ..... John Hays, Jr.,
Morning Sun, Iowa 52640
Phone: 319-868-4118
Moderator of Ad Interim Commission ..... John McMillan

LAKE RENO MISSION STATION—Glenwood, Minnesota 56334 (Rural: 4 miles N. of Glenwood on Hw. 29)
Clerk of Session: Leo Brock, R.F.D., Villard, Minnesota 56385. Phone: 612-544-2675
Treasurer: Miss Willa Hogan, 406 E. Minnesota Ave., Glenwood, Minnesota 56334. Phone: 612-634-4248
S.S. Sup't: Mrs. Chris Springman, 120 1st Ave., S.E., Glenwood, Minnesota 56334. Phone: 612-634-4748
MARION—South 15th St. & Grand Ave., Marion, Iowa 52302. Phone: 319-377-2146
Pastor: John M. McMillan, 1145 A Ave., Marion, Iowa 52302. Phone: 319-377-7283. Installed 1974
Clerk of Session: Thomas A. Joseph, Rt. 2, Marion, Iowa 52302. Phone: 319-854-6208
Treasurer: Edward Rice, Box 220 Marion, Iowa 52302. Phone: 319-377-3090
S.S. Sup't: Orville (Butch) Shoop, Jr., 1876 8th Ave., Marion, Iowa 52302. Phone: 319-377-3529
MORNING SUN—Morning Sun, Iowa 52640
Clerk of Session: J. Ralph Wilson, R.R. 2, Morning Sun, Iowa 52640. Phone: 319-868-7868
Trasurer: Mrs. Alma Dickson, Morning Sun, Iowa 52640. Phone: 319-868-4166
*
SHARON—R.R. 2, Morning Sun, Iowa 52640. Phone: 319-394-3382
Pastor:

Clerk of Session: John W. Smith, R.R. 3, Box 225 A, Burlington, Iowa 52601. Phone: 391-754-8720
Treasurer: Mrs. Lillian Gregory, Morning Sun, Iowa 52640. Phone: 319-868-7762
S.S. Sup't: Ralph McDonald, Rt. 2, Morning Sun, Iowa 52640. Phone: 319-394-3265

*__ROCHESTER, MINNESOTA WORK__—Contact James L. Leet, Jr., 810 Sierra Lane, Rochester, Minnesota 55901. Phone: 507-289-9242.

__WASHINGTON__—500 S. Ave. "D", Washington, Iowa 52353. Phone: 319-653-3101
Pastor: Ronald W. Nickerson, Installed 1979
Clerk of Session: George Masson, Jr., Box 532, Washington, Iowa 52353. Phone: 319-653-4352
Treasurer: Mrs. Burdette Moore, Rt. 1, Columbus Junction Iowa 52738, Phone: 319-728-8566
S.S. Sup't: Mrs. Robert Megchelson, Rt. 1, Ainsworth, Iowa 52201. Phone: 319-657-2462

__ORDAINED MEN WITHOUT PASTORATES__

G.M. Robb, D.D., 2344 Perrysville Ave., Pittsburgh, Pennsylvania 15214
G. Duncan Lowe, c/o Charles McBurney, Rt. 1, Box 18 D, New Galilee, Pennsylvania 16141

ROSTER OF MIDWEST PRESBYTERY

Moderator ..... J. Bruce Martin
Clerk ..... J. Edward Hindman
Assistant Clerk ..... Bruce C. Hemphill
Treasurer ..... Dennis Wing,
12708 W. 55th Terrace,
Shawnee, Kansas 66216
Phone: 913-268-9612
Moderator of Ad Interim Commission ..... Jerrold S. Milroy
Eastern Conference Secretary ..... J. Bruce Martin
Western Conference Secretary ..... J. Paul McCracken

__CLARINDA__—R.R. 3, Box 72, Clarinda, Iowa 51632. Phone: 712-542-3257.
Pastor: David R. Patterson, 820 Logan Court, Clarinda, Iowa 51632. Phone: 712-542-5026. Installed 1976.
Clerk of Session: Raymond L. Moore, R.R. 1, Bedfore, Iowa 50833. Phone: 712-585-3398.
Members of Session: David R. Patterson, Moderator; John Bayles; Raymond C. Moore.

Treasurer: Helen Falk, R.R. 4, Clarinda, Iowa 51632. Phone: 712-542-2697.
S.S. Supt.: Mary Ellen Whitney, 323 West Boundary, Clarinda, Iowa 51632. Phone: 712-542-4254.

DENISON—P.O. Box 76, Denison, Kansas 66419. Phone: 913-935-2348.
Pastor: J. Edward Hindman, P.O. Box 76, Denison, Kansas 66419. Phone: 913-935-2394. Installed 1977.
Clerk of Session: Merlin Wing, R. 1, Box 71, Mayetta, Kansas 66509. Phone: 913-935-2362.
Members of Session: J. Edward Hindman, Moderator; Dale Blackwood; Robert Braum; Lloyd Copeland; Albert McCrory; Harold McCrory; Merlin Wing.
Treasurer: Stewart Robb, R. 1, Mayetta, Kansas 66509. Phone: 913-966-2733.
S.S. Supt.: Gerald Copeland, Denison, Kansas 66419. Phone: 913-935-2402.

GREELEY—10th Ave. and 15th St., Greeley, Colorado 80631. Phone: 303-352-1912.
Pastor: James C. Pennington, 1505 10th Ave., Greeley, Colorado 80631. Phone: 303-352-1912. Installed 1979.
Clerk of Session: Philip Kennedy, P.O. Box 16, Pierce, Colorado 80650. Phone: 303-834-2223.
Members of Session: James C. Pennington, Moderator; Gilford Alexander; Roy M. Carson; J. Clyde Dunn; Neeland B. Siebring; Edwin R. Keys; J. Wylie Kennedy; Philip Kennedy.
Treasurer: Neeland B. Siebring, 31752 Weld Co. Rd. #52, Kersey, Colorado 80644. Phone: 303-352-7348.
S.S. Supt.: Neeland B. Siebring, 31752 Weld Co. Rd. #52, Kersey, Colorado 80644. Phone: 303-352-7348.

HAYS—1115 Cody Ave., Hays, Kansas 67601. Phone: 913-625-7144.
Pastor: Bruce C. Hemphill, 1101 Downing Ave., Hays, Kansas 67601. Phone: 913-625-7671. Installed 1978.
Clerk of Session: Neal K. Mann, 2515 Donald Dr., Hays, Kansas 67601. Phone: 913-628-2195.
Members of Session: Bruce C. Hemphill, Moderator; Joe Copeland; Neal K. Mann.
Treasurer: Dight House, McCracken, Kansas 67556. Phone: 913-394-2506.
S.S. Supt.: None.

HEBRON—1328 Goodin Dr., Clay Center, Kansas 67432. Phone: 913-632-5861.
Pastor: J. Bruce Martin, 813 Crawford St., Clay Center, Kansas 67432. Phone: 913-632-2458. Installed 1976.

Clerk of Session: Russell James, R. 5, Clay Center, Kansas 67432. Phone: 913-632-5016.
Members of Session: J. Bruce Martin, Moderator; Russell James; Byron McMahan; Steve McMahan; Ray Milligan.
Treasurer: Mrs. Russell James, R. 5, Clay Center, Kansas 67432. Phone: 913-632-5016.
S.S. Supt.: Mrs. Robert Steenback, 1801-3rd, Clay Center, Kansas 67432. Phone: 913-632-5804.

HOT SPRINGS—316 Myrtle Ave., Truth or Consequences, New Mexico 87901. No Phone.
Disorganized February 20, 1979.
Pastor: None.
Members of Session: D. Raymond McCracken, Moderator; June E. McElroy; J. Paul McCracken; Archie McKissick.
Correspondent: Mrs. R.H. McKelvy, 725 Wyona, Truth or Consequences, New Mexico 87901. Phone: 505-894-6220.
Treasurer: Mrs. Margaret Trobough, 101 Michigan St., Williamsburg, New Mexico 87492. Phone: 505-894-2027.

LAWRENCE—3312 West 23rd St., Lawrence, Kansas 66044. Phone: 913-842-5797.
Pastor: Ronald H. Stegall, 721 Mississippi St., Lawrence, Kansas 66044. Phone: 913-842-3842. Installed: 1976.
Clerk of Session: Robert E. Catloth, 717 Mississippi St., Lawrence, Kansas 66044. Phone: 913-842-6805.
Members of Session: Ronald H. Stegall, Moderator; Robert E. Catloth; Harold Milligan.
Treasurer: Martha J. McKinney, R. 3, Lawrence, Kansas 66044. Phone: 913-843-6418.
C.E. Director: Karen McKinney, R. 4, Box 259, Lawrence, Kansas 66044. Phone: 913-843-8394.

MINNEOLA—(Locust and Maple) P.O. Box 424, Minneola, Kansas 67865. Phone: 316-885-4346.
Pastor: D. Raymond McCracken, P.O. Box 424, Minneola, Kansas 67865. Phone: 316-885-4755. Installed 1976.
Clerk of Session: Archie McKissick, Minneola, Kansas 67865. Phone: 316-885-4402.
Members of Session: D. Raymond McCracken, Moderator; Cloyce Beard; Reed Hindman; Archie McKissick.
Treasurer: Mrs. Reed Hindman, R.R., Minneola, Kansas 67865. Phone: 316-885-4602.
S.S. Supt.: None.

PARK CITY—6300 Tarrytown St., Wichita, Kansas 67219. Phone: 316-744-1305.

Stated Supply: E. Raymond Hemphill, D.D., 6321 Ulysses St., Wichita, Kansas 67219. Phone: 316-744-1305. Appointed Stated Supply 1978.

Clerk of Session: Dr. Joseph Huston, 440 S.W. Marlborough Rd., Topeka, Kansas 66610. Phone: 913-478-4398.

Members of Session: E. Raymond Hemphill, D.D., Moderator; C. Martin Chestnut; D. Howard Elliott, D.D., Dr. Joseph Huston; Carl E. Mathews; Dr. Wilbur A. McElroy; Dr. Joseph McFarland; Dr. Darrell Parnell.

Treasurer: Robert Maine, 1336 Stony Point, Wichita, Kansas 67209. Phone: 316-722-3001.

QUINTER—(8th and Gove Sts.) 711 Gove St., Quinter, Kansas 67752. Phone: 913-754-3406.

Pastor: Robert H. McFarland, 711 Gove St., Quinter, Kansas 67752. Phone: 913-754-3406. Installed 1966.

Clerk of Session: Waldo McBurney, Quinter, Kansas 67752. Phone: 913-754-3534.

Members of Session: Robert H. McFarland, Moderator; Vernon Bender; Chester Graham; Roland Graham; Max Mann; Waldo McBurney.

Treasurer: Mrs. Garry Roberts, R.R., Quinter, Kansas 67752. Phone: 913-754-3635.

S.S. Supt.: Austin Mann, R.R., Quinter, Kansas 67752. Phone: 913-754-3776.

SHAWNEE—(8635 Pflumm Road) P.O. Box 3427, Shawnee, Kansas 66203. Phone: 913-631-1991.

Pastor: Jerrold S. Milroy, 14103 W. 62nd Terrace, Shawnee, Kansas 66216. Phone: 913-631-9380. Installed 1977.

Clerk of Session: R. Paul Wright, M.D., 9119-D Riggs Lane, Overland Park, Kansas 66212. Phone: 913-649-2129.

Members of Session: Jerrold S. Milroy, Moderator; Robert Copeland; Harold Faris; Chester Hutcheson; Robert More, Sr.; Clyde Redpath; Harold Ward, Dennis Wing; R. Paul Wright, M.D.

Treasurer: Richard M. Hemphill, 4902 Belinder Ave., Shawnee Mission, Kansas 66205. Phone: 913-236-9574.

S.S. Supt.: Mrs. Donald Weimer, 2421 W. 49th Terrace, Shawnee Mission, Kansas 66205. Phone: 913-236-5214.

STERLING—421 North Eighth, Sterling, Kansas 67579. Phone: 316-278-3507.

Pastor: Bruce R. Backensto, R.R. 2, Box 4, Sterling, Kansas 67579. Phone: 316-278-2791. Installed 1972.

Clerk of Session: Robert McCrory, R.R. 2, Sterling, Kansas 67579. Phone: 316-278-2397.

Members of Session: Bruce R. Backensto, Moderator; James D. Humphreys; Robert McCrory; Eldo McFarland; Donald Reed. Inactive: Lou Wilkey; Clarence Wilson.
Treasurer: Marlin McFarland, R.R. 3, Sterling, Kansas 67579. Phone: 316-278-2754.
S.S. Supt.: Donald Reed, 115 North Sixth, Sterling, Kansas 67579. Phone: 316-278-2786.

SUPERIOR-BEULAH—423 E. 5th St., Superior, Nebraska 68978. Phone: 402-879-3167.
Pastor: T.M. Hutcheson, 456 Dakota St., Superior, Nebraska 68978. Phone: 402-879-3167. Installed 1977.
Clerk of Session: Kenneth C. Hurd, 1144 Idaho St., Superior, Nebraska 68978. Phone: 402-879-3389.
Members of Session: T.M. Hutcheson, Moderator; Kenneth C. Hurd; Harold Martin; Ted Schott.
Treasurer: Mrs. Kenneth C. Hurd, 1144 Idaho St., Superior, Nebraska 68978. Phone: 402-879-3389.
S.S. Supt.: Mrs. Clarabel Adams, R.R. 2, Superior, Nebraska 68978. Phone: 402-879-8512.

TOPEKA—2121 Fairlawn Road, Topeka, Kansas 66614. Phone: 913-272-1940.
Pastor: D. Howard Elliott, D.D., 2007 Crest Dr., Topeka, Kansas 66604. Phone: 913-272-2554. Installed 1964.
Clerk of Session: Wilbur A. McElroy, 6134 SE 89th St., Berryton, Kansas 66409. Phone: 913-685-3281.
Members of Session: D. Howard Elliott, D.D., Moderator; C. Martin Chestnut; Joseph Huston, M.D.; Carl E. Mathews; Joseph McFarland; Wilbur A. McElroy; Darrell R. Parnell; Wilmer R. Piper.
Treasurer: William O. Martin, M.D., 3643 York Way, Topeka, Kansas 66604. Phone: 913-272-5916.
S.S. Supt.: Frank Walton, 4519 W. 23rd St., Topeka, Kansas 66614. Phone: 913-273-4290.

WESTMINSTER—4455 W. 112th Ave., Westminster, Colorado 80030. Phone: 303-469-0761.
Pastor: J. Paul McCracken, 8823 Princeton St., Westminster, Colorado 80030. Phone: 303-427-1352. Installed, 1974.
Clerk of Session: June E. McElroy, 330 S. Corona, Denver, Colorado 80209. Phone: 303-777-7248.
Members of Session: J. Paul McCracken, Moderator; Robert Mann; June E. McElroy.
Treasurer: John T. Duke, 6991 W. 48th Ave., Wheat Ridge, Colorado 80033. Phone: 303-420-4430.
C.E. Com. Chr.: Greg Adams, 3550 Ames St., Wheat Ridge, Colorado 80212. Phone: 303-420-5076.

WINCHESTER—Winchester, Kansas 66097. No Phone.
Pastor: Robert E. Henning, Box 1A, Winchester, Kansas 66097. Phone: 913-744-4585. Installed 1979.
Clerk of Session: Robert C. Keys, Sr., M.D., Winchester, Kansas 66097. Phone: 913-774-4570.
Members of Session: Robert E. Henning, Moderator; Dale Curry; Don Gordon; F.W. Huston, M.D.; Robert C. Keys, Sr., M.D.,; Scott Milroy.
Treasurer: Mrs. Dale Sass, Winchester, Kansas 66097. Phone: 913-774-2810.
S.S. Supt.: Paul Hensleigh, Winchester, Kansas 66097. Phone: 913-774-7495.

ORDAINED MEN WITHOUT PASTORATES

M. Wylie Dougherty, D.D., 125 N. Fourth, Sterling, Kansas 67579.
Carl Ted Grayson, 1525 Camino Del Rex, Las Cruces, New Mexico 88001.
Paul J. Hindman, P.O. Box 555, Minneola, Kansas 67865.
T. Richard Hutcheson, 2200 Edgewater Terrace, Topeka, Kansas 66614.
June E. McElroy, 330 S. Corona St., Denver, Colorado 80209.
Luther B. McFarland, 402 E. Main, Sterling, Kansas 67579.
Waldo Mitchel, 5619 West 17th Terrace, Topeka, Kansas 66609.
Robert More, Jr., Denison, Kansas 66419.
Harold F. Thompson, 775 S. Alton Way, Apt. 10-C, Denver Colorado 80231.
Paul D. White, Winchester, Kansas 66097.

ORDAINED MEN OF THE MISSION FIELD

Gene W. Spear, 26-5, 3-Chome Hommachi, Mukonoso Amagaski 661, Japan

LICENTIATES

Larry R. Falk, Clarinda, Iowa 51632.

ROSTER OF THE NEW YORK PRESBYTERY—1979

Moderator ..... David C. Coon
Clerk ..... Ralph E. Joseph
Treasurer ..... T.A. Price
Both Blvd. R.D. 1
Wappingers Falls, N.Y. 12590
Moderator, Ad Interim Commission ..... Richard Ganz
Moderator, Church Extension Commission ..... George W. Price

BROOMALL—25 Lawrence Road, Broomall, Pennsylvania 19008, Phone: 215-353-1371.

Pastor: Harold B. Harrington, 27 Lawrence Rd., Broomall, Pennsylvania 19008. Phone: 215-356-9442. Installed 1968.
Assoc. Pastor: Richard Ganz, P.O. Box 226, Holicong, Pennsylvania 18928. Phone: 215-794-5197. Installed 1978.
Clerk of Session: Marhsall Smith, 2634 Kirk Ave., Broomall, Pennsylvania. Phone: 215-356-2124.
Remaining Members of Session: William J. Edgar, Donald Willson, George Jackson.
Inactive Members of Session: Millard Howell, Ralph Jackson.
Treasurer: Mrs. Robert D. Edgar, 733 Lindale Ave., Drexel Hill, Pennsylvania 19026.
S.S. Supt.: Donald B. Willson, 210 Springfield Ave., Merchantville, New Jersey 08109.

CAMBRIDGE—53 Antrim Street, Cambridge, Massachusetts 02139 (all mail to Pastor).
Pastor: William Cornell, 106 Antrim Street, Cambridge, Mass. 02139. Phone: 617-864-3185. Installed 1979.
Clerk of Session: Charles F. Millican, 410 Woburn St., Lexington, Mass. Phone: 617-862-0597.
Remaining Members of Session: Ernest J. McKeown, Thomas R. Smyth.
Treasurer: Mrs. Charles F. Millican, (address as above).
S.S. Supt.: Thomas R. Smyth, 226 Erie Street, Cambridge, Mass. 02139.

COLDENHAM-NEWBURGH—Coldenham Road, R.D. 2, Walden, N.Y. 12586.
Pastor: Robert W. McMillan, R.D. 2, Box 337, Walden, N.Y. 12586. Phone: 914-564-3924. Installed 1977.
Assoc. Pastor: David C. Coon (see White Lake).
Clerk of Session: Phillip A. Shafer, P.O. Box 753, Pine Bush, New York 12566. Phone: 914-744-2593.
Remaining Members of Session: Donald Crawford, Andrew Price, Charles Shafer, Alex Weddell.
Inactive Members of Session: Jeff Levy, Edgar Lynn.
Treasurer: Mrs. Dorothy Maneely, 754 Blooming Grove Pike, New Windsor, N.Y. 12550. Phone: 914-561-9177.
S.S. Supt.: Howard Eriksen, 28 Briarwood Crescent, Fleetwood Manor, Newburgh, New York 12550.

ELKINS PARK—Cypress and Cadwalader Avenue, Elkins Park, Pennsylvania 19117. Phone: 215-887-9188.
Pastor: Charles S. Sterrett, 8344 Caldwalader Ave., Elkins Park, Pa. 19117. Phone: 215-635-0680. Installed 1969.
Clerk of Session: Walter McClay, Coventry House, B-11, 8048 Oxford Ave., Philadelphia, Pa. 19111.
Remaining Member of Session: William Jones
Inactive Members of Session: Brian Long, William Gregory.

Treasurer: Robert McClay, 72 Plumtree Road, Levittown, Pas. 19056. Phone: 215-943-2605.
S.S. Supt.: Richard McMillan, 16 Derry Road, North Wales, Pa. 19454.
NEW YORK CITY—1932 Walton Avenue, P.O. Box 225, Bronx, New York 10453. Phone: 212-731-3291.
Pastor: George W. Price, 21 Executive Lane, Willingboro, New Jersey 08046. Phone: 609-877-6513. Installed 1970.
Clerk of Session: Richard B. Weir, 18 Mindland Avenue, Bronxville, New York. Phone: 914-337-2833.
Remaining Members of Session: George Richakjian, Robert Harris, W.K. Metcalfe.
Treasurer: Miss Mary Jane Park, 2 Godfrey Road, Upper Montclair, New Jersey 07043. Phone: 201-744-3179.
S.S. Supt.: Richard B.Wier (See above).

MISSION STATIONS

EASTON AREA FELLOWSHIP—1839 Bushkill Drive, Easton, Pennsylvania 18042 (all mail to pastor).
Pastor: Ralph E. Joseph, 3017 Swanson St., Easton, Pa. 18042. Phone: 215-253-8089. Service begun 1973.
Treasurer:
WHITE LAKE—White Lake, New York 12786. Phone: 914-583-5222.
Pastor: David C. Coon, White Lake, New York 12786. Phone: 914-583-7082. Service begun 1978.
Treasurer: Mrs. Victor Lynn, White Lake, New York 12786.
S.S. Supt.: Dorothea Millen, Swan Lake, New York 12783.

MINISTERS ON ROLL

Argos Zodhiates, 514 Dudley Road, Newton, Massachusetts 02159.

LICENTIATES

Samuel Sterrett, 8344 Cadwalader Ave., Elkins Park, Pennsylvania 19117.

MEN UNDER CARE

Joseph Paul
John Brent

ROSTER OF OHIO-ILLINOIS PRESBYTERY

Moderator ..... Samuel E. Boyle
Clerk ..... Stanley R. Copeland
Assistant Clerk ..... Robert W. Morrow
Treasurer ..... William Finley
Moderator, Ad Interim Commission ..... Robert W. Morrow
Moderator, Church Extension Commission ..... Roy Blackwood
Conference Staff Director ..... James Wright

BELLE CENTER—Buckeye and Center, Belle Center, Ohio 43310.
Pastor:
Clerk of Session: Wilbur Keys, 21725 Co. Rd. 115, Belle Center, Ohio 43310. Phone: 513-464-4151.
Members of Session: J. Mel Rutherford.
Treasurer: Paul McDonald, Route 3, Bellefontaine, Ohio 43311. Phone: 513-593-1190.
S.S. Supt.: Wilbur Keys, same as above.

BLOOMINGTON—302 East First Street, Bloomington, Indiana 47401. Phone: 812-339-1922.
Pastor: Stanley R. Copeland, 3920 South Kennedy, Bloomington, Indiana 47401. Phone: 812-339-8350. Installed 1978.
Clerk of Session: Ray Wampler, 1100 south Lincoln, Bloomington, Indiana 47401. Phone: 812-332-7183.
Members of Session: Charles Cooper, Wendell McBurney, David Faris.
Treasurer: Laurence Curry, 107 N. Johnson Avenue, Bloomington, Indiana 47401. Phone: 812-339-9258.
S.S. Supt.: Miss Lena Dixson, 600 Country Club, Bloomington, Indiana 47401. Phone: 812-334-2955.

CHICAGO—At Ruby Sinclair's home, 8751 S. Duffy, Hometown (Oaklawn), Ill. or at Roger Robb's home, 7932 Glenwood Ave., Highland, Indiana.
Pastor:
Clerk of Session:Provisional Session—Contact Ray Joseph, Moderator, 1013 Hillcrest Road, West Lafayette, Indiana 47906.
Members of Provisional Session: William Long, Donald Felker.
Treasurer: Roger Robb, 7932 Glenwood, Highland, Indiana 46322. Phone: 219-923-8871.
S.S. Supt.: c/o Roger Robb.

COLUMBUS—1535 South Drive, Columbus, Indiana 47201. Phone: 812-376-8710.
Pastor:
Clerk of Provisional Session: James Bishop, 6611 Marble Lane, Indianapolis, Indiana 46227. Phone: 317-783-0128.
Members of Provisional Session: Donald Prichard.
Treasurer: David Currey, 1925 Vinewood Drive, Columbus, Indiana 47201. Phone: 812-372-9502.
S.S. Supt.:

HETHERTON—Johannesburg, Michigan 49751.
Pastor:
Clerk of Session: Ed Roby, Box 586 Roby Road, Johannesburg, Michigan 49751. Phone: 517-786-2383.
Members of Session: Paul Mathews, Moderator; Milton Harrington, Issac VerHage.

Treasurer: Mrs. Fern Leino, Box 532, Johannesburg, Michigan 49751. Phone: 517-786-2690.
S.S. Supt.: Mrs. Sonja Hoy, Star Route, Johannesburg, Michigan 49751. Phone: 517-732-5651.

INDIANAPOLIS—Second Reformed Presbyterian Church, 4800 North Michigan Road, Indianapolis, Indiana 46208. Phone: 317-255-7557.
Pastor: Roy Blackwood, Jr., Ph.D., Box 647, Greenwood, Indiana 46142. Phone: 317-888-6777. Installed 1966.
Clerk of Session: Donald H. Mullinnix, 1614 Guildhall Court, Indianapolis, Indiana 46260. Phone: 317-844-3416.
Members of Session: Frederick Cretors, Donald Fulk, Robert Heimburger, Karl Stoicheff, Kenneth Thompson.
Treasurer: P. Douglas Jesch, 5046 East 65th Street, Indianapolis, Indiana 46220. Phone: 317-253-0058.
S.S. Supt.: Steven E. Turher, 6453 North Michigan Road, Indianapolis, Indiana 46208. Phone: 317-255-4452.

OAKDALE—Oakdale, Illinois 62268. Phone: 618-329-5283.
Pastor:
Clerk of Session: Preson Carson, Box 155, R.R. 1, Oakdale, Illinois 62268. Phone: 618-329-5232.
Members of Session: Kenneth Frieman, Dale Musselman, Philip Carson.
Treasurer: William Auld, R.R. 1, Oakdale, Illinois 62268. Phone: 618-329-5528.
S.S. Supt.: Neal Carson, R.R. 1, Oakdale, Illinois 62268. Phone: 618-329-5232.

OGEMAW—West Branch, Michigan 48661.
Pastor: M.L. McFarland, 1683 Rau Road, West Branch, Michigan 48661. Phone: 517-345-3288. Installed 1976.
Clerk of Session: R. Paul Mathews, 2195 Maes Road, West Branch, Michigan 48661. Phone: 517-345-3116.
Members of Session: Milton L. Harrington.
Treasurer: Mrs. R. Paul Mathews, same as above.
S.S. Supt.: George DeBolt, P.O. Box 187, Rose City, Michigan 48654. Phone: 517-685-2192.

ORLANDO—324 East Livingston Street, Orlando, Florida 32801. Phone: 305-843-4361.
Pastor: James M. Wright, 2905 Gulf Drive, Orlando, Florida 32806. Phone: 305-898-2553. Installed: 1970.
Clerk of Session: Edward Forest, 719 Maxwell Avenue, Orlando, Florida 32804. Phone: 305-425-7710.
Members of Session: Ren Tracy, Joe Worsham, William Dill.
Treasurer: Alan Windham, 657 Balmoral Road, Winter Park, Florida 32789. Phone: 305-644-8029.

S.S. Supt.: Joseph Worsham, Route 3, Box 345-C, Orlando, Florida 32811. Phone: 305-298-5559.

SELMA—625 Jeff Davis Avenue, Selma, Alabama 36701. Phone: 205-875-7692.

Pastor: Godfrey Franklin, 625 Jeff Davis Avenue, Selma, Alabama 36701. Phone: 205-875-7692.

Clerk of Session: Maxey L. Crawford, 1616 Philpot Ave., Selma Alabama 36701. Phone: 205-874-9458.

Members of Session:

Treasurer: Joseph Evans, 3009 Kinsley Drive, Selma, Alabama 36701. Phone: 205-875-2985.

S.S. Supt.: Joseph Evans, same as above.

SOUTHFIELD—26550 Evergreen Road, Southfield, Michigan 48076.

Pastor:

Clerk of Session: Bruce E. Adams, D.O., 29011 Merrick, Warren, Michigan 48092. Phone: 313-751-3270.

Members of Session: J. Raymond Stevenson, Joseph Baumgartner, Ralph Shell.

Treasurers: J. Raymond Stevenson, 22880 Manning Street, Farmington, Michigan 48025. Phone: 313-474-2228.

S.S. Supt.: Dwight Adams, 29011 Merrick, Warren, Michigan 48092. Phone: 313-751-3270.

SOUTHSIDE INDIANAPOLIS—6611 Marble Lane, Indianapolis, Indiana 46227. Phone: 317-783-0128.

Pastor:

Clerk of Session: James Bishop, 6611 Marble Lane, Indianapolis, Indiana 46227. Phone: 317-783-0128.

Members of Session: Donald Prichard, Robert Templeton.

Treasurer: James Bishop, same as above.

S.S. Supt.: George Shopp, 7621 Broadview Drive, Indianapolis, Indiana 46227. Phone: 317-882-0799.

SPARTA—410 North Vine Street, Sparta, Illinois 62282. Phone: 618-443-4435.

Pastor: Robert W. Morrow, 411 North Vine Street, Sparta, Illinois 62286. Phone: 618-443-3419. Installed 1975.

Clerk of Session: Ralph Mathews, R.R. 1, Baldwin, Illinois 62217. Phone: 618-785-2972.

Members of Session: Floyd Finley, William R. Finley.

Treasurer: Robert H. Finley, 225 Delwood Drive, Sparta, Illinois 62286. Phone: 618-443-4478.

S.S. Supt.: Ralph Mathews, same as above.

WEST LAFAYETTE—545 Hayes Street, West Lafayette, Indiana 47906. Phone: 317-743-4368.

Pastor: Raymond P. Joseph, 1013 Hillcrest Road, West Lafayette, Indiana 47906. Phone: 317-463-4260. Installed 1968.

Clerk of Session: William L. Long, 720 South 9th Street, Lafayette, Indiana 47905. Phone: 317-742-8245.
Members of Session: Donald Felker.
Treasurer: Evelyn Rosemary Frantz, 7225 Newcastle Road, Lafayette, Indiana 47905. Phone: 317-523-2277.
S.S. Supt.: Robert DeBonte, 1920 Arlington Road, Lafayette, Indiana 47904. Phone: 317-447-0844.

MINISTERS WITHOUT PASTORATES

Samuel E. Boyle, 3575 Midiron Drive, Winter Park, Florida 32789. Phone: 305-898-2939.
Philip L. Coon, 8047 South May, Chicago, Illinois 60602.
John O. Edgar, Route 1, Box 1551A Rensselaer Falls, New York 13680.
Donald W. Felker, Ph.D., 822 North Salisbury Street, West Lafayette, Indiana 47906.
Milton L. Harrington, Rose City, Michigan 49564.
R. Paul Mathews, 2195 Maes Road, West Branch, Michigan 48661. Phone: 517-345-3116.
D. Ray Wilcox, 2314 Westwood Street, Denton, Texas 76201.

LICENSED MEN

John Delivuk, Trinity Episcopal School for the Ministry, 311 11th Street, Ambridge, Pennsylvania 15003.
Robert Henninger, 1127 Martin, Indianapolis 46227.
David Peachy, 421 Sylvia, Apt. B, West Lafayette, Indiana 47906.
William Roberts.

ROSTER OF PACIFIC COAST PRESBYTERY

Moderator ..... Donald Piper
Clerk ..... Paul M. Martin
Assistant Clerk ..... Lee Barclay
Treasurer ..... Lewis Keys
Young Peoples Secretary ..... James D. Carson
Bruce Mazur
Moderator of Ad Interim Commission ..... Glen McFarland

ANCHORAGE—

Pastor: Robert B. Tweed, Ph.D.

FRESNO—

Pastor: Philip W. Martin, 4873 E. Nevado, Fresno, CA 93727. Phone: 209-251-4176.
Clerk of Session: Donald W. Gouge, 4826 N. Gearhart Ave., Fresno, CA 93726. Phone: 209-227-0554.
Treasurer: Miss Lois Copeland, 3095 Adler, Clouis, CA 93612.
S.S. Supt.: Charles Archer, 2025 E. Pontiach, Fresno, CA 93726.

Elders: William Copeland, Donald W. Gouge.

LOS ANGELES—3557 Fletcher Drive, Los Angeles, CA 90065. Phone: 213-255-8757.

Pastor: James D. Carson, D.D., 230 Cherry Drive, Pasadena, CA 91105. Phone: 213-793-8610. Installed 1973.

Clerk of Session: J.D. Birdsall, 965 Brentnal Rd., Pasadena, CA 91105. Phone: 213-256-3060.

Board of Deacons Chairman: Neal Elliott, 5039 Vincent Ave., Los Angeles, CA 90041.

Treasurer: Helen Garsow, 4333 Lowell Ave., La Crescenta, CA 91214.

S.S. Supt.: J.T. Kerr, 505 So. Griffith Park Dr., Burbank, CA 91506.

Elders: C. Dean HInton, Francis S. Buck, Kenneth Caskey, Alan Hemphill.

PHOENIX—1117 E. Devonshire, Phoenix, Arizona 85014. Phone: 602-277-3497.

Pastor: Paul M. Martin, 4431 N. Longview, Phoenix, AZ 85014. Phone: 602-266-1454.

Clerk of Session: Harry A. McElwain, 2208 E. Sells Drive, Phoenix, AZ 85016. Phone: 602-279-5657.

Treasurer: Bruce Mazur, 2508 E. Karen Dr., Phoenix, AZ 85032. Phone: 602-992-4751.

S.S. Supt.: Surrendra Gangadean, 4102 W. Pasadena, Phoenix, AZ 85016. Phone: 602-937-4064.

Elders: Harry A. McElwain, Surrendra Gangadean.

SAN DIEGO—3495 College Avenue, San Diego, CA 92115. Phone: 714-582-0940. (Mailing address is 3832 Loma Alta Dr., San Diego, Ca 92115.)

Pastor: Donald Weilersbacher, 3832 Loma Alta Drive, San Diego, CA 92115. Phone: 714-582-0867. Installed 1969.

Clerk of Session: Harold L. Reyburn, 1259 E. Washington Place, El Cajon, CA 92020. Phone: 714-447-8809.

Treasurer: Judy Broadway, 675 Ecken Road, El Cajon, CA 92020. Phone: 714-442-9014.

S.S. Supt.: (Session Oversight)

Elders: Bennett Broadway, Roney Posvar, Harold L. Reyburn.

SANTA ANA—Myrtle and Hickory, Santa Ana, CA 92701. Phone: 714-541-4068.

Pastor: Glenn E. McFarland, 2125 N. Linwood Avenue, Santa Ana, CA 92701. Phone: 714-543-4660. Installed 1970.

Clerk of Session: Lewis C. Keys, 12892 Rosalind Drive, Santa Ana, CA 92705. Phone: 714-538-9356.

Treasurer: Mrs. Tom (Virginia) Davis, 33701 Big Sur, Dana Point, DA 92629, Phone: 714-496-2951.

S.S. Supt.: Lewis C. Keys (see above).

Elders: George Milligan, Howard Huizing.

SEATTLE—6554 20th Avenue N.E., Seattle, WA 98115. Phone: 206-522-3187.

Pastor: Donald Piper, 6547 20th Avenue N.E., Seattle, WA 98115. Phone: 206-522-3187.

Clerk of Session: Joseph Lamont, Jr., 4233 N.E. 75th Street, Seattle, WA 98115. Phone: 206-524-2052.

Treasurer: Dennis Olson, 2581 N.E. 107th Street, Seattle, WA 98125. Phone: 206-367-2789.

S.S. Supt.: Mrs. Joseph Lamont, Jr, 4233 N.E. 75th Street, Seattle, WA 98115.

Elders: D. Lee Barcley, John B. Lamont, Joseph Lamont, Jr.

MINISTER WITHOUT PASTORATE

Charles Chao, D.D., P.O. Box 17-154, Taipei, Taiwan, 104 Republic of China. Phone: 011-86-2-71-1278.

Alvin W. Smith, D.D., 2344 Perrysville Avenue, Pittsburgh, PA 15214. Phone: 412-321-4139.

ROSTER OF PITTSBURGH PRESBYTERY

Moderator ..... Robert R. Fullerton
Clerk ..... Ronald V. Good
Assistant Clerk..... John H. Tweed
Moderator, Ad Interim Commission..... Kermit S. Edgar
Secretary of Pulpit Supplies..... John H. White
Young People's Secretary..... Thomas A. Price, Jr.
Assistant Young People's Secretary..... Ronald Graham
Church Extension & Evangelism Committee Chairman..... Kenneth G. Smith
Minister to Member on Presbytery's Roll..... Melville W. Martin

ALLEGHENY—Perrysville Ave., & West McIntyre Ave., Pittsburgh, Pennsylvania 15214. Phone: 412-322-6166.

Pastor: Rev. Melville W. Martin, 5104 Towers Terrace, Pittsburgh, Pennsylvania 15229. Phone: 412-931-2603. Installed 1978.

Clerk: Chester R. Fox, R.D. #1, Freedom, Pennsylvania 15042. Phone: 412-775-5888.

Treasurer: J. Alan Wissner, 125 Watkins Ave., Pittsburgh, Pennsylvania 15202. Phone: 412-766-2359.

S.S. Supt.: Hugh Wissner, (Address above).

COLLEGE HILL—3217 College Ave., Beaver Falls, Pennsylvania 15010. Phone: 412-843-4840.

Pastor: Rev. Dean R. Smith, 510 32nd St., Beaver Falls, Pennsylvania 15010. Phone: 412-846-9694. Installed 1971.
Clerk: Dr. William Russell, 3321 Fifth Ave., Beaver Falls, Pennsylvania 15010. Phone: 412-846-0979.
Treasurer: Bruce Miller, R.D. #1, Old Blackhawk Rd., Beaver Falls, Pennsylvania 15010.
S.S. Supt.: Rick Mason, 475 Maxine Drive, Beaver Falls, Pennsylvania 15010.

COVENANT FELLOWSHIP—7418 Penn Ave., Pittsburgh, Pennsylvania 15208. Phone: 412-731-6452.
Pastor: Rev. Kenneth G. Smith, D.D., 2537 Graham Blvd., Pittsburgh, Pennsylvania 15235. Phone: 412-731-6582. Installed 1975.
Clerk: Louis D. Hutmire, 2100 Royal Ave., Pittsburgh, Pennsylvania 15235. Phone: 412-241-8088.
Treasurer: Miss Judith A. Linhart, 1427 Penn Ave., Pittsburgh, Pennsylvania 15221. Phone: 412-241-3672.

EASTVALE—504 Second Ave., Eastvale, Beaver Falls, Pennsylvania 15010. Phone: 412-846-6949.
Pastor: Rev. Keermit S. Edgar, D.D., 502 Second Avenue, Eastvale, Beaver Falls, Pennsylvania 15010. Phone: 412-846-6949. Installed 1972.
Clerk: Dr. Roy M. Adams, Ph.D., R.D. #2, Box 167, Darlington, Pennsylvania 16115. Phone: 412-827-2044.
Treasurer: Mrs. Jean Daniels, 521 Second Ave., Eastvale, Beaver Falls, Pennsylvania 15010. Phone: 412-846-3807.
S.S. Supt. (Junior): Mrs. Kermit S. Edgar (Address above).

FIRST BEAVER FALLS—209 Darlington Road, Beaver Falls, Pennsylvania 15010. Phone: 412-843-2413.
Pastor: Rev. Lester E. Kilpatrick, D.D., 207 Darlington Road, Beaver Falls, Pennsylvania 15010. Phone: 412-843-2413. Installed 1971.
Clerk: Charles M. Cunningham, 3204 12th Ave., Beaver Falls, Pennsylvania 15010. Phone: 412-843-6340.
Tresurer: Robert N. Fenchel, 511 Eighth Ave., Patterson Heights, Beaver Falls, Pennsylvania 15010. Phone: 412-846-2741.
Co-S.S. Supt.: Paul Patterson, 799 W. Grant St., East Palestine, Ohio 44313. Phone: 216-426-3987. Larry Schmidt, 280 W. Clark St., East Palestine, Ohio 44313. Phone: 216-426-4742.

GENEVA—Fourth Ave., & 31st St., Beaver Falls, Pennsylvania 15010. Phone: 412-846-6877.
Pastor: Rev. John H. Tweed, 3024 Sixth Ave., Beaver Falls, Pennsylvania 15010. Phone: 412-846-5093. Installed 1976.
Clerk: Raymond A. McFarland, 105 Pine St., New Brighton, Pennsylvania 15066. Phone: 412-846-2359.
Treasurer: George Householdeer, R.D. #2 Thistle Ridge Road, Beaver Falls, Pennsylvania 15010. Phone: 412-846-9553.

Director of Christian Education: David D. Willson, R.D. #2 Harpers Ferry Road, Beaver Falls, Pennsylvania 15010. Phone: 412-846-6073.

MANCHESTER—204 Manchester Hill, New Kensington, Pennsylvania 15068.

Pastor: Rev. Robert R. Fullerton, 200 Manchester Hill, New Kensington, Pennsylvania 15068. Phone: 412-337-7530. Installed 1956.

Clerk: James S. Blair, 1310 Carlisle St., Natrona Heights, Pennsylvania 15065. Phone: 412-224-4676.

Treasurer: Mrs. Lwell Zadai, 3849 Baxter Drive, New Kensington, Pennsylvania 15068. Phone: 412-339-9802.

S.S. Supt.: Mrs. David Fullerton, 530½ Fifth Ave., New Kensington, Pennsylvania 15068.

NEW ALEXANDRIA—Church Street, New Alexandria, Pennsylvania 15670.

Pastor: Rev. Ronald V. Good, Box 211, New Alexandria, Pennsylvania 15670. Phone: 412-668-7323. Installed 1974.

Clerk: John J. Vincze, R.D. #1, Box 16, New Alexandria, Pennsylvania 15670. Phone: 412-668-7580.

Treasurer: James S. Pierce, R.D. #3, Box 53, New Alexandria, Pennsylvania 15670. Phone: 412-668-2457.

S.S. Supt.: Miss Laura L. Pierce (Address above).

NEW CASTLE—605 Oak St., New Castle, Pennsylvania 16101.

Clerk & Correspondent: Glenn A. Lemon, 739 Chestnut St., New Castle, Pennsylvania 16101. Phone: Private.

Treasurer: Glenn A. Lemon (Address above).

S.S. Supt.: Mrs. Stella Booher, 1037 Old Princeton Road, New Castle, Pennsylvania 16101. Phone: 412-658-8853.

NORTH HILLS—606 Thompson Run Road, Pittsburgh, Pennsylvania 15237. Phone: 412-486-1167.

Pastor: Rev. Gordon J. Keddie, 3114 Camberly Drive, Gibsonia, Pennsylvania 15044. Phone: 412-487-1065. Installed 1974.

Clerk: Brian F. O'Leary, 7 Auld Ave., Allison Park, Pennsylvania 15101. Phone: 412-487-3141.

Treasurer: Mrs. Mary Spear, 3940 Bakerstown Rd., Gibsonia, Pennsylvania 15044. Phone: 412-443-3591.

Chairman of Christian Education: John D. Russell, 156 Richmond Circle, Pittsburgh, Pennsylvania 15237. Phone: 412-366-1804.

RIMERSBURG—North Main St., Rimersburg, Pennsylvania 16248. Phone: 814-473-3510.

Pastor: Rev. A. Wayne Duffield, Box 419. Rimersburg, Pennsylvania 16248. Phone: 814-473-3670. Installed 1970.

Clerk: Ross B. Atchison, 137 Chestnut St., Rimersburg, Pennsylvania 16248. Phone: 814-473-6168.

Treasurer: Mrs. Margaret Courson, 103 School St., Rimersburgh, Pennsylvania 16248. Phone: 814-473-3510.
S.S. Supt.: Mrs. Jean Armagost, 102 Acme St., Rimersburg, Pennsylvania 16248.

ROSE POINT—R.D. #6, New Castle, Pennsylvania 16101.
Pastor: Rev. S. Ray Blair, R.D. #6, Box 124, New Castle, Pennsylvania 16101. Phone: 412-924-9434. Installed 1979.
Clerk: Clarence Wilson, R.D. #2, Portersville, Pennsylvania 16051.
Treasurer: Harld Wilson, R.D. #2, Portersville, Pennsylvania 16051. Phone: 412-924-2045.
S.S. Supt.: Carl McElwain, R.D. #2, Portersville, Pennsylvania 16051.

TUSCA AREA (formerly Four Mile)—Corner Darlington & Chapel Roads, Brighton Twp., Box 526, Beaver, Pennsylvania 15009. Phone: 412-495-6811.
Pastor: Rev. Thomas A. Price, Jr., 2165 Tuscarawas Road, Beaver, Pennsylvania 15009. Phone: 412-728-2618. Installed 1976.
Clerk: James R. Cobbs, R.D. #2, Industry, Pennsylvania 15052. Phone: 412-495-6266.
Treasurer: Glen Detwiler, 870 Canal St., Beaver, Pennsylvania 15009. Phone: 412-774-3280.
Chairman of Christian Education: Glen Detwiler (Address above).

WILKINSBURG—800 South Ave., Pittsburgh, Pennsylvania 15221.
Clerk & Correspondent: Thomas H. Clarke, 2738 Race St., Pittsburgh, Pennsylvania 15235. Phone: 412-793-1850.
Treasurer: Thomas H. Clarke, (Address above).

UNION MISSION STATION—Mars, Pennsylvania 16046.
Under the Committee to oversee the mission work.
Chmn.: Rev. Bruce C. Stewart, D.D., 7959 Remington Drive, Pittsburgh, Pennsylvania 15237. Phone: 412-366-5028.
Treasurer: Raymond J. Varga, R.D. #1, Valencia, Pennsylvania 16059. Phone: 412-898-1792.

MINISTERS WITHOUT PASTORATES:

Rev. Lee P. Bittner, III, 409 Eighth Ave., Patterson Heights, Beaver Falls, Pennsylvania 15010. Phone: 412-843-3693.
Rev. David M. Carson, Ph.D., 3606 College Ave., Beaver Falls, Pennsylvania 15010. Phone: 412-843-2061.
Rev. Norman M. Carson, Ph.D., 616 Fifth Ave., Patterson Heights, Beaver Falls, Pennsylvania 15010. Phone: 412-846-3469.
Rev. Joseph M. Caskey, 422 Seventh Ave., Patterson Heights, Beaver Falls, Pennsylvania 15010. Phone: 412-846-0159.
Rev. R. Wyley Caskey, D.D., 45 South Bryant Ave., Pittsburgh, Pennsylvania 15202. Phone: 412-766-5259.
Rev. George S. Coleman, Ph.D., D.D., Blair M.W. Nursing Home, Mercer Road, Beaver Falls, Pennsylvania 15010. Phone: 412-843-5066.

Rev. E. Clark Copeland, Th.D., D.D., 5205 Fawn Haven Dr., Gibsonia, Pennsylvania 15044. Phone: 412-443-1740.
Rev. Joseph A. Hill, 410 Fourth Ave., Patterson Heights, Beaver Falls, Pennsylvania 15010. Phone: 412-843-0658.
Rev. Paul D. McCracken, D.D., 3940 Bakerstown Rd., Gibsonia, Pennsylvania 15044. Phone: 412-443-5182.
Rev. Willard G. McMillan, D.D., 3417 Fifth Ave., Beaver Falls, Pennsylvania 15010. Phone: 412-846-1041.
Rev. Wayne R. Spear, Ph.D., 3940 Bakerstown Road, Gibsonia, Pennsylvania 15044. Phone: 412-443-3591.
Rev. William J. Sterrett, 2828 Fourth Ave., Beaver Falls, Pennsylvania 15010. Phone: 412-843-1186.
Rev. Bruce C. Stewart, D.D., 7959 Remington Dr., Pittsburgh, Pennsylvania 15237. Phone: 412-366-5028. (Office: 412-731-8690.)
Rev. Johannes G. Vos, D.D., 3408 Seventh Ave., Beaver Falls, Pennsylvania 15010. Phone: 412-846-6410.
Rev. John H. White, D. Min., Box 241, Darlington, Pennsylvania 16115. Phone: 412-827-2531.
Rev. S. Bruce Willson, D.D., 2037 McNary Blvd., Pittsburgh, Pennsylvania 15221. Phone: 412-371-9885.
Rev. J. Paul Wilson, 715 North Ave., Pittsburgh, Pennsylvania 15221. Phone: 412-242-6266.
Rev. J. Renwick Wright, D.D., 3000 Graham Blvd., Pittsburgh, Pennsylvania 15235. Phone: 412-731-0000.

ROSTER OF ST. LAWRENCE PRESBYTERY

Moderator..... Paul Faris
Clerk..... Robert Rice
Treasurer..... John Ramsey
Ad Interim Commission.... Robert McCrcken, Moderator; Gene Huggins,
Robert Rice, Wendell Spear
Church Extension Commission ... Edward Robson, Moderator; Robert McCracken;
Gregory Moberg, **ex officio**; Robert Rice; Wendell Spear
Commissioners to Oversee Camps
St. Lawrence Family Camp..... Alan Burns, Webster Fields
White Lake Camp..... John Ramsey, Wendell Spear

ALMONTE—273 Almonte Street, Almonte, Ontario, Canada K0A 1A0. Phone: 613-256-2816.

Pastor: Rev. Kenneth A. McBurney, 350 Almonte Street, Box 122, Almonte, Ontario, Canada K0A 1A0. Phone: 613-256-1749. Installed 1976.

Clerk of Session: Alan Burns, R.R. #1, Carleton Place, Ontario, Canada K7C 3P1. Phone: 613-257-2539.

Members of Session: Kenneth A. McBurney,Moderator; Milton Bowes, Alan Burns, Tom Burns.

Treasurer: Jack Morton, Box 562, Almonte, Ontario, Canada K0A 1A0. Phone: 613-256-1904.

S.S. Supt.: Tom Burns, R.R. #1, Carleton Place, Ontario, Canada, K7C 3P1. Phone: 613-257-1924.

LISBON—Cemetery and Tuck Roads, Lisbon, New York 13658.

Pastor: Rev. Paul E. Faris, P.O. Box 126-B, Lisbon, New York 13658. Phone: 315-393-7315. Installed 1971.

Clerk of Session: Dale Smith, Lisbon, New York 13658. Phone: 315-393-2988.

Members of Session: Paul E. Faris, Moderator; Webster Fields, Dale Smith; James Smith (inactive).

Treasurer: Donald Smith, Lisbon, New York 13658. Phone: 315-393-0779.

S.S. Supt.: Lowell Smith, Dezell Road, Lisbon, New York 13658. Phone: 315-393-5789.

LOCHIEL—R.R. #3, Dalkeith, Ontario, Canada K0B 1E0.

Pastor:

Clerk of Session: W.C. Jamieson, R.R. #3, Dalkeith, Ontario, Canada K0B 1E0. Phone: 613-874-2028.

Members of Session: Paul Faris, Moderator; William Brodie, W.C. Jamieson.

Treasurer: J.W. Jamieson, R.R. #3, Delkeith, Ontario, Canada K0B 1E0.

S.S. Supt.: Andrew Jamieson, same address as above.

OTTAWA—Contact through the Almonte Congregation of Mr. Aubrey Ayer, 87 Charles Street, Aylmer, Quebec, Canada J9H 3K2. Phone: 819-684-7470.

OSWEGO—Contact through Rev. Charles Leach (cf. Syracuse roster).

ROCHESTER—

Pastor: Rev. Robert G. Rice, 1133 Genesee Street, Rochester, 14611. Phone: 716-328-8914. Ordained 1976.

Treasurer: Gregory O. Moberg, 84 Inglewood Drive, Rochestere, 14619. Phone: 716-328-1069.

SYRACUSE—2517 South Salina Street, Syracuse, New York 13205. Phone: 315-476-5618.

Pastor: Rev. Edward A. Robson, 312 Goodrich Avenue, Syracuse, New York 13210. Phone: 315-476-3417. Installed 1968.

Associate Pastor: Rev. Charles Leach, Jr., 2507 South Salina Street, Syracuse, New York 13205. Phone: 315-422-0854. Installed 1978.

Clerk of Session: Gene Huggins, 5548 Bear Road, Apt. #1B, North Syracuse 13212. Phone: 315-458-7391.
Members of Session: Edward A. Robson, Moderator; Gene Huggins, Charles W. Leach Jr., John Ramsey.
Treasurer: Brian Roulin, 941 Jamesville Avenue, Syracuse,New York 13210. Phone: 315-422-4621.

WALTON—East and Bruce Streets, Walton, New York 13856.
Pastor: Rev. Robert B. McCracken, 115 Townsend Street, Walton, New York 13856. Phone: 607-865-5640. Installed 1973.
Clerk of Session: Hartley Russell, R.D. #2, Walton, New York 13856.
Members of Session: Robert B. McCracken, Moderator; Ralph Henderson, Paul Loker, Hartley Russell, Millard Russell, Robert Russell, Wendell Spear.
Treasurer: Miss Blanche Gilchrist, 126 East Street, Walton, New York 13856.
S.S. Supt.: Mrs. Hartley Russell, R.D. #2, Walton, New York 13856.

MINISTERS, RETIRED

Rev. F.F. Reade, c/o Mrs. Boal, 13607 122nd Avenue, Edmonton, Alberta, Canada T5L 2W1.

LICENTIATES:

George A. Hueber, 4 Simmons Avenue, Oswego, New York 13126. Phone: 315-343-4820.

ROSTER OF JAPAN COMMISSION, 1979

Moderator.....Toshio Masunaga
Clerk.....Shigeru Takiura
Treasurer.....Yoshio Nitta
Young People's Secretary.....Nobuo Miwa
Conference Secretary.....Shigeru Takiura
Psalms Singing Secretary.....Toshio Masunaga
Chairman, Kitasuzurandai Committee.....Nobuo Miwa
Chairman, Mukonosoo Committee.....Toshiroo Shinoda

HIGASHI-SUMA—2-26, 4 Chome, Ote-Cho, Suma-Ku, Kobe 654 Japan
Pastor: Toshio Masunaga, Installed 1959. Phone: 078-731-5702.
Clerk of Session: Yoshio Nitta, 4-5, 5 Chome, Katayama-Cho, Nagata-Ku, Kobe 653 Japna. Phone 078-691-9039.
Treasurer: Fumiko Nitta (same as above).

KASUMIGAOKA—8-10, 6 Chome, Kasumigaoka, Tarumi-Ku, Kobe 655 Japan

Pastor: Nobuo Miwa, Installed 1978. Phone: 078-707-2155.
Clerk of Session: Kiyoshi Kojima, 202, 1-8, 7 Chome, Maikodai, Tarumi-Ku, Kobe 655 Japan. Phone: 078-781-4571.
Treasurers: Masayuki Tamada, c/o Manabe Coopo, 1, 2 Chome, Shiomigaoka, Tarumi-Ku, Kobe 655 Japan. Phone: 078-709-9130. Fujiko Yamaguchi; Kozo Kato.

KEIYAKU—17-31, 6 Chome, Motoyama-kita-Machi, Higashinada-Ku, Kobe 658 Japa.
Pastor: Shigeru Takiura, Installed 1977. Phone: 078-452-5310.
Clerk of Session: Toshiro Shinoda, 2-74, 6 Chome, Morikita-Machi, Higashinada-Ku, Kobe 658 Japan. Phone: 078-411-6334.
Treasurer: Hirokazu Enomoto, 316 Okamoto Century Mansion, 9-30, 4 Chome, Okamoto, Higashinada-Ku, Kobe 658 Japan. Phone: 078-431-2613.

KITASUZURANDAI (Mission Station)—213 Dai-ichi-house, 1-7, 1 Chome, Izumidai, Kita-Ku, Kobe 651-11 Japan. Phone: 078-592-6519.
Mission Associate: Patricia Boyle.

MOKONOSOO (Mission Station)—26-5, 3 Chome, Mukonosoo-Hon-Machi, Amagasaki 661 Japan.
Pastor: Gene W. Spear, Phone: 06-432-5343.

ROSTER OF FOREIGN MISSIONARIES

Miss Oreta Everett, 4-1-6 Motoyama Kita Machi, Higashi Nada-ku, Kobe Shi 658 Japan. Phone: 078-441-1277.
Miss Orlena Lynn, Kobe Port P.O. Box 822, Kobe, Japan 651-01. Phone: 078-221-8386.
Rev. and Mrs. Gene Spear, 26-5, 3-Chome Honmachi, Mukonoso Amagasaki 661, Japan. Phone: 06-432-5343.
Rev and Mrs. William Sterrett, Dai Ichi House No. 213, 1-1-7 Izumi-Dai, Kita-ku, Kobe, 651-11, Japan.
Miss Christine Boyle, Summer Institute of Linquistics, Box 169, Ukarumapa Via Lae, Papua New Guinea.

SALARY SCHEDULE—FOREIGN MISSIONARIES—1980

Basic: Married—$10,776.00
Single—$ 7,183.00

Increment: (Begins at the end of 4 years of service and continues as a yearly increase through the 20th year.) Married—$50., Single—$25.
Child Allowance: At birth—$100., 1-9 years—$50., 10-14 years—$150., 15-18 years—$250., 19-20 years—$300., College—4 years attendance—$100.
(The above in addition to tuition through High School.)
An adjustment is made each month according to a cost-of-living index. Salaries are paid monthly.

ROSTER OF SYNODICAL WOMEN'S MISSIONARY SOCIETY
WOMEN'S SYNODICAL OFFICERS

President: Mrs. Howard Elliott, 2007 Crest Dr., Topeka, Kansas 66604.
Vice-President: Mrs. Robert B. Maine, 1336 Stoney Point Lane, Wichita, KS 67209.
Recording Secretary: Mrs. Raymond Hemphill, 6321 Ulysses St., Wichita, KS 67219.
Corresponding Secretary: Mrs. Thomas Joseph, R.R. 2, Marion, Iowa 52302.
Treasurer: Mrs. Willard Hemphill, 412 30th St., Beaver Falls, PA 15010.
Assistant Treasurer: Mrs. Roy McDonald, 3609 6th Ave., Beaver Falls, PA 15010.

Superintendents

Foreign Mission: Mrs. T.M. Hutcheson, 456 Dakota, Superior, NB 68978.
Home Mission: Mrs. Orville Shoop, 1876 8th Ave., Marion, IA 52302.
Literature and Mission Study: Mrs. Claude Brown, 2007 Third Ave. Circle, Selma, AL 36701.
Temperance: Mrs. James Hatfield, 1234 9th St., Clay Center, KS 67432.
Thankoffering: Mrs. Kenneth Sanderson, 2412 Perrysville Ave., Pittsburgh, PA 15214.
Magazine Editor: Mrs. Frank Wlaton, 4519 W. 23rd, Topeka, KS 66604.
Historian and Librarian: Mrs. Roy Adams, R.D. 2, Darlington, PA 16115.

IOWA PRESBYTERIAL

President: Mrs. Ralph Wilson, R.R. 2, Box 147, Columbus Junction, IA 52738.
Vice President: Mrs. Paul Baird, Morning Sun, IA 52640.
Recording Secretary: Mrs. Orville Shoop, 1876 8th Ave., Marion, IA 52302.
Corresponding Secretary: Mrs. Wylie Kilpatrick, Morning Sun, IA 52640.
Treasurer: Mrs. Alvin Lambert, Morning Sun, IA 52640.
Historian/Librarian: Mrs. Virginia Johnson, Morning Sun, IA 52640.

Superintendents

Foreign Missions: Mrs. Howard Caskey, 3025 4th Ave., Marion, IA 52302.

Home Missions: Mrs. Leo Brock, Villard, MN 56385.

Literature & Mission Study: Mrs. Edward Rice, P.O. Box 220, Marion, IA 52302.

Temperance: Mrs. Ralph McDonald, Morning Sun, IA 52640.

Thankoffering: Mrs. Don Wilson, R.R. 2, Box 149, Columbus Junction, IA 52738.

Local Society Presidents:

Lake Reno: Miss Willa Hogan, 406 E. Main St., Glenwood, MN 56334.

Marion: Mrs. Lorene Rice, P.O. Box 220, Marion, IA 52302.

Sharon: Mrs. Bert Gregory, Box 13, Morning Sun, IA 52640.

Washington: Mrs. Janice Skubal, R.R. 1, Ainsworth, IA 52201.

MIDWEST PRESBYTERIAL

President: Mrs. Reed Hindman, Minneola, KS 67865.

1st Vice President: Mrs. Ralph Davidson, 932 Watson, Topeka, KS 66606.

2nd Vice President: Mrs. Laverne Nuss, Wilson, KS 67490.

Recording Secretary: Mrs. Harold Milligan, 2325 Anderson Road, Lawrence, KS 66044.

Corresponding Secretary: Mrs. Raymond Hemphill, 6321 Ulysses St., Wichita, KS 67219.

Treasurer: Mrs. W.O. Martin, 3643 York Way, Topeka, KS 66604.

Assistant Treasurer: Mrs. John O'Neill, Winchester, KS 66097.

Superintendents

Foreign Mission: Phyllis Wilson, 250 W. 63rd St., Wichita, KS 67217.

Home Mission: Mrs. Darrell Parnell, 1600 Jewel, Topeka, KS 66604.

Literature/Mission Study: Mrs. Bruce Martin, 813 Crawford, Clay Center, KS 67432.

Temperance: Mrs. James Hatfield, 1234 Ninth St., Clay Center, KS 67432.

Thankoffering: Mrs. Rudy Talk, Rt. 4, Clarinda, IA 51632.

Historian/Librarian: Miss Gertrude Lee, 116 West Tarkio, Clarinda, IA 51632

Local Society Presidents

Clarinda: Mrs. Ida Whitehill, 908 S. 19th, Clarinda, IA 51632.

Denison: Mrs. Cindy Hindman, Denison, KS 66419.

Greeley EMS: Mrs. Mildred Alexander, 2530 71 Ave., Greeley, CO 80631.

Greeley WMS: United with Greeley EMS Sept. 1, 1978.

Hays: Mrs. Viola Wylie, 2319 Timber Dr., Hays, KS 67601.

Hebron: Mrs. James Hatfield, 1234 9th St., Clay Center, KS 67432.

Lawrence: Margaret Milligan, 2325 Anderson Rd. Lawrence, KS 66604.

Minneola: Ruth McKissick, Minneola, KS 67865.

Park City: Miss Phyllis Wilson, 250 W. 63rd South, Witchita, KS 67217.
Quinter EMS: Mrs. R.W. McBurney, Quinter, KS 67752.
Quinter Sylvia: Norma Chestnut, Quinter, KS 67752.
Shawnee Covenanter Daughters: Mrs. Mary Tippin, 550 E. Loula, Olathe, KS 66061.
Shawnee Missionary Guild: Mrs. Jerrold Milroy, 14103 West 62nd Terr., Shawnee, KS 66216.
Sterling: Mrs. Ralph Smith, 404 N. 6th, Sterling, KS 67579.
Superior-Beulah: Mrs. Marjorie Hutcheson, 456 Dakota, Superior, NB 68978.
Topeka: Verna Chestnut, 925 NW Pleasant Hills Land, Topeka, KS 66618.
Westminster: Mrs. Paul McCracken, 8823 Princeton, Westminster, CO 80030.
Winchester Afternoon: Mrs. Dale Sass, Box 32, Winchester, KS 66097.
Winchester Evening: Mrs. Ruth Clark, Winchester, KS 66097.

NEW YORK PRESBYTERIAL

President: Mrs. Hartley Russell, Westbrook, Walton, NY 13856.
Vice-President: Mrs. Don Crawford, Rt. 1, Box 78, Walkill, NY 12589.
Recording Secretary: Mrs. Kenneth McBurney, 350 Almonte St., P.O. Box 122, Almonte, Ontario, Canada K0A 1A0.
Corresponding Secretary: Mrs. Walter Sommers, 3 Stone St., Newburgh, NY 12550.
Treasurer: Mrs. James Hartin, 124 S. Pennock Ave., Upper Darby, PA 19082.
Assistant Treasurer: Mrs. Donald Willson, 210 Springfield Ave., Merchantsville, NJ 08109.

Superintendents

Foreign Mission: Miss Rose Ellen Burns, R.R. 1, Charleton Place, Ontario, Canada K7C3P1.
Home Mission: Mrs. Howard Erickson, 28 Briarwood St., Crescent, Newburgh, NY 12550.
Literature/Mission Study: Miss Elaine Pierce, Rensselaer Falls, NY 13680.
Temperance: Mrs. Howard Dietrich, 1009 Melrose Ave., Melrose Park, PA 19126.
Thankoffering: Mrs. C. Fred Millican, 410 Wooburn St., Lexington, MA 02173.
Historian/Librarian: Miss Dorothea Millen, R.D. 1, Swan Lake, NY 12783.

Local Society Presidents

Almonte: Mrs. Arthur Cutter, 173 Santiago St., Carleton Place, Ontario, Canada K7C1E1.
Broomall: Mrs. Robert Ashleigh, 3012 Robin Lane, Havertown, PA 19083.

Cambridge: Mrs. C.F. Millican, 410 Woburn St., Lexington, MA 02173.
Coldenham-newburgh: Mrs. Everett D. McIlwee, Sr., 124 South Ave., Wappingers Falls, NY 12590.
Elkins Park: Mrs. Edward O'Connor, 2100 Disston St., Philadelphia, PA 19149.
Lisbon: Helen Smith, R.D. #1, Lisbon, NY 13658.
Montclair: Joned with NYC Jan. 1, 1979.
Walton: Mrs. Marion Spear, 22 Williams St., Walton, NY 13856
New York City: No report.
White Lake: Mrs. Florence Lynn, White Lake, NY 12786.

OHIO-ILLINOIS PRESBYTERIAL

President: Mrs. Calude Brown, 2007 Third Ave. Circle, Selma, AL 36701.
1st Vice-President: Miss Eleanor Wilson, 408 N. James St., Sparta, IL 62286.
2nd Vice-President: Mrs. J.R. Stevenson, 20781 Hugo, Farmington Hills, MI 48024.
Recording Secretary: Mrs. Ray Wampler, 1100 S. Loncoln St., Bloomington, IN 47401.
Corresponding Secretary: Mrs. S.E. Boyle, 3575 Midiron Dr., Winter Park, FL 32789.
Treasurer: Mrs. Charles Craig, Box 282, Belle Center, OH 44310

Superintendents

Foreign Mission: Mrs. Charles Cooper, 701 S.H. St., Bloomington, IN 47401.
Home Mission: Mrs. Floyd Finley, Rt. 3, Sparta, IL 62286.
Literature/Mission Study: Mrs. Bruce Adams, 29011 Merrick, Warren, MI 48092.
Temperance: Mrs. Melville Rutherford, Rt. 2, Bell Center, OH 43310.
Thankoffering: Mrs. Preston Carson, R.F.D., Oakdale, IL 62286.
Historian/Librarian: Mrs. Ralph Matthews, R.F.D. 1, Baldwin, IL 62219.

Local Society Presidents

Belle Center: Mrs. Roy Templeton, R.R. #2, Belle Center, OH 43310.
Bloomington Phoebe: Bloomington WMS: Mrs. Stan Copeland, Kennedy Dr., Bloomington, IN 47401.
Oakdale: Mrs. Harry Patton, R.R. 1, Oakdale, IL 62268.
Orlando: Mrs. S.E. Boyle, 3575 Midiron Dr., Winter Park, FL 32789.
Selma: Mrs. Naomi Ware, 1421 Range St., Selma, AL 36701.
Southfield: Mrs. Bruce E. Admas, 29011 Merrick, Warren, MI 48092.
Sparta: Mrs. Floyd Finley, R.R. #3, Sparta, IL 62286.

PACIFIC COAST PRESBYTERIAL

President: Mrs. Phillip Martin, 4873 E. Nevada Ave., Fresno, CA 93702.
Vice-President: Mrs. George Wagner, 4837 N. Chateau Fresno, Fresno, CA 93711.

Recording Secretary: Mrs. Harold Reyburn, 1259 E. Washington, El Cajon, CA 92020.
Corresponding Secretary: Miss Beverly Northrup, 3783 E. Dakota Ave., Apt. 3, Fresno, CA 93726.
Treasurer: Mrs. Donald Birdsall, 965 Brentnall Road, Pasadena, CA 91105.

Superintendents

Foreign and Home Mission: Mrs. Ben Broadway, 675 Ecken Road, El Cajon, CA 92020.
Literature/Mission Study: Mrs. James D. Carson, 230 Cherry Drive, Pasadena, CA 91105.
Thankoffering: Mrs. Lewis Keyes, 12892 Rosalind Drive, Santa Ana, CA 92705.

Local Society Presidents

Fresno: Mrs. Frances Moore, 1717 S. Chestnut, Fresno, Ca 93701.
Los Angeles: Miss Ingrid Birdsall, 866 Magnolia, Apt. 3, Pasadena, CA 91106.
San Diego: Mrs. Harold Reyburn, 1259 East Washington Place, El Cajon, CA 92020.
Santa Ana: Louise Lindsay, 305 South C Street, Tustin, CA 92680.

PITTSBURGH PRESBYTERIAL

President: Mrs. J. Renwick Wright, 3000 Graham Blvd., Pittsburgh, PA 15235.
1st Vice President: Mrs. Kenneth Sanderson, 2412 Perrysville Ave., Pittsburgh, PA 15214.
2nd Vice President: Mrs. J. Merrill Robb, 3001 4th Avenue, Beaver Falls, PA 15010.
Recording Secretary: Mrs. William Weir, 2404 Perrysville Ave., Pittsburgh, PA 15214.
Corresponding Secretary: Mrs. John Vincze, R.D. #1, Box 16, New Alexandria, PA 15670.
Treasurer: Mrs. John Mitchell, R.D. #2, Box 231, Volant, PA 16156.
Ass't Treasurer: Mrs. Wayne Spear, 3940 Bakerstown Road, Gibsonia, PA 10544.

Superintendents

Foreign Mission: Mrs. Thomas Price, 2165 Tuscarawas Road, Beaver, PA 15009.
Home Mission: Mrs. John Lathom, 955 Eastwood Road, Beaver Falls, PA 15010.
Literature/Mission Study: Mrs. John Pinkerton, 2002 13½ Street, Beaver Falls, PA 15010.
Temperance: Mrs. Brd Pendell, 2839 4th Avenue, Beaver Falls, PA 15010.
Thankoffering: Miss Beryl Brown, R.D. #4, Aiken Road, New Castle, PA 16101.

Historian/Librarian: Mrs. J. Ren Patterson, 3421 6th Avenue, Beaver Falls, PA 15010.

Local Society Presidents

Allegheny: Mrs. M.W. Martin, 5104 Towers Terrace, Pittsburgh, PA 15229.

College Hill Highlanders: Mrs. Doug Brooks, 104 Ridgewood Drive, Beaver Falls, PA 15010.

College Hill Florence Prosser: Mrs. Dean Smith, 510 32nd St., Beaver Falls, PA 15010.

College Hill Redpath: Mrs. E. Dodds Balph, 3215 5th Ave., Beaver Falls, PA 15010.

Eastvale: Mrs. Kermit Edgar, 502 2nd Ave. Eastvale, Beaveer Falls, PA 15010.

First Beaver Falls: Mrs. Robert Lash, 511 Hillcrest Ave., Beaver Falls, PA 15010.

Geneva-Lillian McCracken: Mrs. J.M. Robb, 3001-4th Ave., Beaver Falls, Pa 15010.

Geneva Guild: Mrs. Ray Vos, 113 Crescent Hts. Place, New Brighton, PA 15066.

Manchester: No report.

New Alexandria: Mrs. John J. Vincze, R.D. #1, New Alexandra, PA 15670.

North Hills: Mrs. Dawn McKelvy, 302 Tally Drive, Pittsburgh, PA 15237.

Rose Point—Mary Jane: Miss Mary Jane Wilson, R #2, Portersville, PA 16051.

Rose Point—Rosettes: No report.

Tusca Area: Mrs. Tom Price, 2165 Tuscarawas Rd., Beavere, PA 15009.

Wilkinsburg: Mrs. Robert Fisher, 738 Kelly Ave., Pittsburgh, PA 15221.

WOMEN'S SYNODICAL MISSIONARY SOCIETY OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA STATEMENT OF RECEIPTS AND DISBURSEMENTS — COMBINED FUNDS FOR THE YEAR ENDED, JANUARY 8, 1979

	BALANCE Jan. 12, 1978	RECEIPTS	DISBURSE-MENTS	BALANCE Jan. 8, 1979
Contingent Fund	$ 340.04	$ 1,636.36	$ 1,328.28	$ 648.12
Life & Memorial Fund	1,182.67	457.76	0	1,640.43
Thankoffering Fund	0	23,456.39	23,456.39	0
Special Project Fund	1,106.68	1,855.88	2,659.85	302.71
Designated Funds	180.45	3,960.10	3,960.10	180.45
Total	$2,809.84	$31,366.49	$31,404.62	$2,771.71

BANK ACCOUNTS

Union National Bank of Pittsburgh—Checking				
Contingent Fund	$ 340.04	$ 1,636.36	$ 1,328.28$	648.12
Life & Memorial Fund	575.00	425.00	0	1,000.00
Thankoffering Fund	0	23,456.39	23,456.39	0
Special Projects Fund	1,106.68	1,855.88	2,659.85	302.71
Designated Funds	180.45	3,960.10	3,960.10	180.45
Total	$2,202.17	$31,333.75	$31,404.62	$2,131.28
First Federal Savings & Loan Association of Beaver Falls — Savings				
Life & Memorial Fund	607.67	32.76	0	640.43
Total	$2,809.84	$31,366.49	$31,404.62	$2,771.71

RECEIPTS

Iowa Presbyterial	$1,924.00
Midwest Presbyterial	7,821.22
New York Presbyterial	5,028.36
Ohio-Illinois Presbyterial	6,672.30
Pacific Coast Presbyterial	3,078.04
Pittsburgh Presbyterial	5,062.75
Synodical Collection	124.50
Sale of Uniform Programs (2 years receipts	1,044.31
Miscellaneous Contributions	578.25
Interest	32.76
Total Receipts	$31,333.73

DISBURSEMENTS

CONTINGENT FUND:		
NAE Expenses	$ 125.00	
Treasurer's Bond	34.00	
Convention Expense	404.40	
By-laws Committee	28.10	
Miscellaneous Expense	190.78	
Uniform Program	546.00	
		$1,328.28

THANKOFFERING FUND:		
Home Missions	7,818.79	
Foreign Missions	15,637.60	
		23,456.39
SPECIAL PROJECTS FUND:		
Chris Boyle Support	2,500.00	
Air Mail Postage for Witness	159.85	
		2,659.85
DESIGNATED FUND:		
Foreign Missions	275.00	
Home Missions	176.00	
Japan	837.00	
Cyprus	16.25	
Geneva College	568.25	
Seminary	758.30	
Home for the Aged	10.00	
Reformation Translation Fellowship	604.25	
Southern Mission	55.00	
Knox Kindergarten	250.05	
Synod's Budget	175.00	
Rev. Gene Spear	50.00	
Mary Jane Spear	25.00	
Joyce Spear	25.00	
Pittsburgh Presbytery	75.00	
National Reform Association	30.00	
Pa. Council on Alcohol	10.00	
Hays congregation	20.00	
		3,960.10
Total Disbursements		$31,404.62

Mrs. Willard Hemphill
Treasurer

I have checked these records and according to the information submitted I find the balance in Checking Account of $2,131.28 and in Savings Account of $640.43 to be correct.
Signed: Eve B. Hayes
2-28-79

IOWA

CONGREGATION	Total Membership 1977	DECEMBER 31, 1978 MEMBERSHIP			INCREASE					DECREASE						Elders	Deacons	AVERAGE ATTENDANCE		C. Y. P. U.	Parsonage
		Total Membership	Communicant	Baptized, Not Prof.	By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Suspended	Other	Total			Worship	Sabbath School		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Lake Reno	30	27	23	4	1	0	0	0	0	1	1	1	0	0	2	4	1	1	15	10	No	Yes
Marion	56	55	35	20	2	0	3	0	0	5	1	0	0	5	0	6	4	3	34	30	No	Yes
Morning Sun	18	16	16	0	0	0	0	0	0	0	2	0	0	0	0	2	2	0	8	5	No	Yes
Sharon	147	145	120	25	1	4	0	0	0	5	4	0	0	0	3	7	9	5	69	42	6	Yes
Washington	108	112	76	36	3	5	0	2	0	10	2	0	0	0	4	6	7	0	73	54	10	No
*Mission Station																						
Ministerial Members	4	4	4	0																		
On Presbytery's Roll	3	3	3	0																		
TOTALS	366	362	277	85	7	9	3	2	0	21	10	1	0	5	9	25	23	9	199	141	16	4

CONGREGATION	1978 FINANCES												Pastor's Salary 1979
	Balance 12-31-77	RECEIPTS			DISBURSEMENTS					Cash Balance 12-31-78	Other Assets		
		Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Works	Other	Total Disbursements				
	23	24	25	26	27	28	29	30	31	32	33	34	
Lake Reno	533	0	5344	5344	2340	255	1385	1551	5531	346	5096	2080	
Marion	1108	2000	18376	20376	11000	1300	105	8462	20867	617	15550	11500	
Morning Sun	3936	0	7575	7575	2660	1000	580	3903	8143	3368	0	2600	
Sharon	1000	0	33984	33984	8630	10393	3057	11804	33884	1100	2738	12000	
Washington	1659	800	22503	23303	10093	50	200	13036	23379	1583	16000	11500	
TOTALS	8236	2800	87782	90582	34723	12998	5327	38756	91804	7014	39384	39680	

JAPAN

CONGREGATION	Total Membership 1977	DECEMBER 31, 1978 MEMBERSHIP															AVERAGE ATTENDANCE		C. Y. P. U.	Parsonage
		Total Membership	Communicant	Baptized, not Prof	INCREASE						DECREASE						Elders	Deacons	Worship	Sabbath School		
					By Baptism	By Prof. of Faith	From Cov. Cong	From Other Denom.	Other	Total	Deaths	To R. P. Cong	To Other Denom.	Suspended	Other	Total						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Higashi Suma	45	54	41	13	1				a8	9						0	2	3	44	31	12	Yes
Kashumigaoka	38	38	25	13						0						0	1	3	28	24	3	Yes
Keiyaku	62	61	36	25						0	1					1	1	2	32	32	13	Yes
Mukonosoo*																			13	21		
*Mission Station		a. Correcting for error in 1977 statistics																				
Ministerial Members	3	3	3																			
On Presbytery's Roll																						
TOTALS	148	156	105	51	1				8	9	1					1	4	8	117	108	28	3

CONGREGATION	1978 FINANCES												Pastor's Salary 1979
	Balance 12-31-77	RECEIPTS			DISBURSEMENTS					Cash Balance 12-31-78	Other Assets		
		Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Works	Other	Total Disbursements				
	23	24	25	26	27	28	29	30	31	32	33	34	
Higashi Suma	882[c]		20117	20117	13630		1284	4428	19342	1657	8644	13630	
Kashumigaoka	3127[c]		13478	13478	5489[b]		502	7832	13823	2782	16237	5489	
Keiyaku	432[c]		13585	13585	8000		753	4859	13612	405	6284	8000	
Mukonosoo*			709	709[d]				0	0	709			
b. From July 1978 to December 1978													
c. Difference between 1977 report and this report comes from changes of the money exchange rate.													
1$ = 240 yen (May 1978)													
1$ = 217 yen (May 1979)													
	4441		47889	47889	27119		2539	17119	46777	5553	31165	27119	

MID WEST PRESBYTERY

CONGREGATION	Total Membership 1977	DECEMBER 31, 1978 MEMBERSHIP																AVERAGE ATTENDANCE		C. Y. P. U.	Parsonage
		Total Membership	Communicant	Baptized, not Prof.	INCREASE						DECREASE										
					By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Suspended	Other	Total	Elders	Deacons	Worship	Sabbath School		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Clarinda	46	46	40	6													3	4	26			Yes
Denison	99	98	79	19	3	2		2		7	2	4	2			8	6	6	65	56	5	Yes
Greeley	91	88	81	7		1				1	2		2			4	7	6	46	40	6	Yes
Hays	28	29	20	9		3	2			5	1		1		2	4	2	4	35	34		No
Hebron	67	67	55	12	1		1			2		1			1	2	4	3	47	42		No
Hot Springs	6	6	6															4	10	6		Yes
Lawrence	56	63	41	22	4	3	2			9			2			2	2	2	49	49	5	Yes
Minneola	44	45	39	6	1			1		2	1					1	3	3	38	35	13	No
Park City	33	34	21	13			3			3		1	1			2		1	29	24		Yes
Quinter	82	91	71	20	2	8	4			14	2	2		1		5	5	4	64	50	11	Yes
Shawnee	128	131	103	28	5	2	1			8	1	4				5	8	10	88	76	9	Yes
Sterling	114	105	83	22	12		1	2		4	3		10			13	7	7	73	70	10	Yes
Superior-Beulah	60	58	48	10	1					1	2		1			3	3	4	26	17	6	Yes
Toneka	149	153	125	28	2		2	2		6	2					2	8	8	109	87	13	Yes
Westminster	49	51	35	16	3	1				4			2			2	1	3	58	58		No
Winchester	80	84	67	17	5	1	1			7		1	2			3	5	4	75	46	5	Yes
Ministerial Members	27	26	26				1		1	2	1			1	1	3						
On Presbytery's Roll	8	4	4												4	4						
TOTALS	1167	1179	944	235	28	21	18	7	1	75	17	13	23	2	8	63	64	73	838	690	83	12

1978 FINANCES

Balance 12-31-77	RECEIPTS			DISBURSEMENTS					Cash Balance 12-31-78	Other Assets	Pastor's Salary 1979
	Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Work	Other	Total Disbursements			
23	24	25	26	27	28	29	30	31	32	33	34
1,823		13,262	13,262	4,898	930	590	5,156	11,574	3,511		5,250
2,992		25,723	25,723	9,000	4,150	2,360	9,271	24,781	3,934	13,710	10,300
1,333		25,158	25,158	7,792	2,749	2,225	10,438	23,204	3,287		
3,881	10,800	22,845	33,645	11,914	2,176	220	18,954	33,264	4,262		11,000
1,425		100,444	100,444	9,285	2,901		87,111	99,297	2,572	8,898	10,077
4,719		269	269	-			4,988	4,988	0		
648		69,930	69,930	9,860	1,000	212	55,090	66,162	4,416	572	12,000
1,322		20,512	20,512	13,558	500	3,204	3,173	20,435	1,399		14,400
10,080		10,943	10,943	5,095	1,192	282	9,334	15,903	5,120		6,050
(22)		25,709	25,709	12,000	650	1,210	11,784	25,644	43		13,800
8,759		132,255	132,255	12,500	12,245	3,730	85,261	113,736	27,278		13,500
10,221		49,351	49,351	10,200	6,100	20	34,379	50,699	8,873	9,020	11,300
2,691		12,371	12,371	4,000	1,800	488	7,892	14,180	882	5,357	4,500
1,170		**89,279	89,279	14,300	16,146	13,097	21,741	65,284	25,165		15,300
2,246	2,800	27,467	30,267	15,200	1,000	132	13,738	30,070	2,443		15,770
1,933		30,277	30,277	5,388	5,000	1,357	12,934	24,679	8,531	2,318	12,500
56,221	13,600	655,795	669,395	144,990	58,539	29,127	391,244	623,900	101,716	39,875	155,677

*Hot Springs only figures available were those of Feb. 20,1979 when the congregation was disorganized.

**Toneka this figure includes 35,058 which was listed in 1978 MINUTES as other assets; re- cents were 54,221.

NEW YORK PRESBYTERY CONGREGATION	Total Membership 1977	DECEMBER 31, 1978 MEMBERSHIP																AVERAGE ATTENDANCE		C. Y. P. U.	Parsonage
		Total Membership	Communicant	Baptized, not Prof.	INCREASE					DECREASE						Elders	Deacons	Worship	Sabbath School		
					By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Suspended	Other	Total						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Broomall	62	67	53	14	---	7	2	1	---	10	---	---	3	---	2	5	6	3	70	35	6	Y
Cambridge	42	41	32	9	---	---	2	---	---	2	---	2	1	---	---	3	1	1	24	19	8	Y
Coldenham-Newburgh	116	102	77	25	3	1	0	1	0	4	2	8	1	---	7	18	7b	7b	70	60	6	Y
Easton Area*	4	4	3	1	---	---	---	---	---	---	---	---	---	---	---	---	---	---	15	15	---	N
Elkins Park*	51	51	45	6	3	---	---	---	---	3	---	1	---	---	2	3	5	1	35	22	---	Y
New York City	69	86	77	9	0	0	26	0	0	26	---	---	---	9	---	9	4	2	40	20	---	N
White Lake*	16	16	15	1	---	---	---	---	---	---	---	---	---	---	---	---	0	3	17	6	---	Y
Montclair**	34											27	4	3	0	34						
*Mission Station																						
**Merged with N/C on	12/1/78																					
												C	26	of these							
														to NY City							
												A	one out of bounds								
												B	one emeritus - one inactive								
Ministerial Members	8	8	8						1	1					1	1						
On Presbytery's Roll																						
TOTALS	402	375	310	65	6	8	30	1	1	46	2	38	9	12	12	73	25	19	271	177	20	5

1978 FINANCES														
	RECEIPTS				DISBURSEMENTS									
	Balance 12-31-77	Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Works	Other	Total Disbursements	Cash Balance 12-31-78	Other Assets	Pastor's Salary 1979
	23	24	25	26	27	28	29	30	31	32	33	34
Broomall	1902	---	37518	37518	11000	5036	2736	16100	34872	4548	10175	
Cambridge	440	---	13325	13325	---	1600	150	11515	13265	500	10864	9100
Coldenham-Newburgh	1013	---	53103	53103	13200	5000	7241	27838	53279	837	180107	14000
Easton Area*	646	10800	12381	23181	9898	---	---	12418	22316	1511	---	11000
Elkins Park*	817	---	18566	18566	9864	625	1364	6878	18731	652	11587	10100
New York City	12460	750	34521	35271	4050 -	4800	2420	24537	35807	11924	157360	4500
White Lake*	514	---	3921	3921	1584	500	25	1555	3664	771	11000	---
TOTALS	17792	11550	173335	184885	49596	17561	13936	100841	181934	20743	381093	48700

OHIO/ILLINOIS PRESBYTERY CONGREGATION	Total Membership 1976	DECEMBER 31, 1978 MEMBERSHIP: Total Membership	Communicant	Baptized, not Prof.	INCREASE: By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	DECREASE: Deaths	To R. P. Cong.	To Other Denom.	Suspended	Other	Total	Elders	Deacons	AVERAGE ATTENDANCE: Worship	Sabbath School	C. Y. P. U.	Parsonage
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Belle Center	35	33	29	4						0	1	1				2	3	2	30	17	4	Yes
Bloomington	95	95	81	14		4	1		5	5	2		3		5	5	5	8	60			Yes
Chicago	33	33	24	9														2	8	2		No
Columbus, Ind.	0	34	34			34				34							26		42	42	12	No
Hetherton	44	50	37	13				6		6							3	3	46	34		Yes
Indianapolis	176	204	143	61	12	20				32			4			4	10	4	150	135		No
Oakdale	64	59	52	6							2		1		3	6	4	4	40	35		Yes
Ogemaw	27	28	15	13		1				1							2	1	28	24	4	No
Orlando	123	104	76	28							1				18	19	4					No
Selma	93	81	77	4	2				2	4	1				15	16	6	8	40	14		Yes
Southfield	51	44	39	5							1		6			7	6	4	37	37	3	Yes
Sparta.	48	47	40	7			1			1					2	2	5	2	30	31		Yes
West Lafayette	70	81	66	15	2	4	1	6		13			2			2	3		75	65		No
Ministerial Members	17	15	15						1	1					3	3						
On Presbytery's Roll																						
TOTALS	876	907	728	179	16	63	3	12	3	97	8	1	16	0	41	66	53	38	576	436	23	7

1978 FINANCES		RECEIPTS			DISBURSEMENTS								
	Balance 12-31-77	Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Work	Other	Total Disbursements	Cash Balance 12-31-78	Other Assets	Pastor's Salary 1979
	23	24	25	26	27	28	29	30	31	32	33	34
	5,713		14,290	14,290	2,375	3,931	7,931		14,237	5,766	4,911	
	7,923		34,225	34,225	8,750	5,190	3,132	14,075	31,347	10,801	18,266	11,235
	33,835		8,147	8,147	1,386		20,462	1,099	22,947	19,035		
	0		16,448	16,448				10,966	10,966	5,482		7,600
	1,737	5,500	14,338	19,838	11,000	618		5,374	16,992	4,583		12,000
	11,407		92,945	92,945	17,927	3,200	12,708	60,099	93,934	10,418	26,290	18,976
	4,390		25,539	25,539	10,225	2,950	4,487	10,421	28,083	1,846		
	238		16,639	16,639	9,500		804	5,679	15,983	894	1,702	10,100
	7,591		56,200	56,200	13,600	7,235	482	38,115	59,432	4,269		15,200
	548	8,404	12,931	21,335	9,100	500		6,403	16,003	5,880		9,700
	29,088		23,885	23,885	6,000	4,000	1,024	8,821	19,845	33,128	13,000	
	888		25,533	25,533	11,000	5,000	2,303	6,128	24,431	1,990	25,167	11,700
	318	1,290	36,174	37,464	13,800	600	3,366	19,493	37,259	523		13,800
					A). 10 months							
					B). 11 months							
					C.) Provisional							
	103,586	15,194	377,294	392,488	114,663	33,224	56,899	186,673	391,459	104,615	89,336	110,311

PACIFIC COAST PRESBYTERY CONGREGATION	Total Membership 1977	DECEMBER 31, 1978 MEMBERSHIP														AVERAGE ATTENDANCE		C. Y. P. U.	Parsonage	1978 FINANCES										
		Total Membership	Communicant	Baptized, not Prof.	INCREASE						DECREASE						Elders	Deacons			RECEIPTS			DISBURSEMENTS					Cash Balance 12-31-78	Other Assets	Pastor's Salary 1979
					By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Suspended	Other	Total			Worship	Sabbath School			Balance 12-31-77	Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Works	Other	Total Disbursements			
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Fresno	61	59	45	14	1	2	---	---	---	3	2	1	1	1	---	5	1	5	14	15	10	Yes	6,516	---	19,960	19,960	9,705	1,305	---	11,264	22,274	4,202	23,795	9,000
Los Angeles	111	107	92	15	---	---	---	---	---	---	4	---	---	---	---	4	6	6	55	38	---	No	4	---	46,601	41,601	15,685	7,148	4,819	11,617	39,269	2,336	13,134	17,100
Phoenix	58	65	41	24	8	7	1	1	---	14	5	1	1	---	---	7	5	3	40	35	---	No	1,022	---	27,713	27,713	13,100	2,400	---	11,247	26,747	1,988	4,160	13,100
San Diego	27	26	16	10	1	---	---	---	---	1	---	---	2	---	---	2	3	3	32	27	---	No	7,458	---	19,435	19,435	14,500	---	---	5,272	19,772	7,121	---	15,700
Santa Ana	47	44	39	5	---	---	---	---	---	---	---	2	1	---	---	3	4	5	30	26	---	No	627	---	17,118	17,118	9,464	1,168	---	6,473	17,105	640	9,450	6,000
Seattle	90	92	70	34	3	6	3	---	---	14	1	---	6	---	3	10	3	4	65	40	---	Yes	7,026	---	42,432	42,432	10,800	2,600	1,500	12,010	26,910	22,548	25,594	15,000
Ministerial Members	0	1	0	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---													
On Presbytery's Roll	3	2	3	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---													
TOTALS	425	396	335	102	13	15	4	1	---	32	12	4	11	1	3	31	31	25	285	206	10	2	22,653	---	168,259	168,259	73,254	14,621	6,319	57,883	152,077	38,835	76,133	75,900

PITTSBURGH PRESBYTERY CONGREGATION	Total Membership 1977	DECEMBER 31, 1978 MEMBERSHIP																AVERAGE ATTENDANCE		C. Y. P. U.	Parsonage
		Total Membership	Communicant	Baptized, not Prof.	INCREASE						DECREASE						Elders	Deacons			
					By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Suspended	Other	Total			Worship	Sabbath School		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Allegheny	54	57	55	2			7			7	3	1				4	3	9[B]	48	44	10	No
College Hill	201	198	147	51	4	2	3	1		10	2	8	3			13	11	12	210	120	17	Yes
Covenant Fellowship	51	66	50	16	3	5	1	8		17		2				2	3	4	74	74		No
Eastvale	85	84	65	19		1	1			2	1	1			1	3	5	8	48	51	5	Yes
First Beaver Falls	196	180	146	34	1	1	2			4	7	3	9		1	20	6	12	93	58	44	Yes
Geneva	197	190	153	37	2	5	4	1		12	2	4	4		9	19	13	9	210	100	6	Yes
Manchester	86	83	62	21	4	2				6	1			8		9	3	3	39	35		Yes
New Alexandria	81	92	56	36	1	1			12	14	3					3	3	6[B]	57	45		Yes
New Castle	20	17	15	2	Ø	Ø	Ø	Ø	Ø	0	2				1	3	3	2	10	8	0	Yes
North Hills	107	116	72	44	1	2	4	3		10					1	1	3	5	110	85	20	Yes
Rimersburg	87	90	65	25	4	7				11	2				6	8	5	3	41	18		Yes
Rose Point	83	77	57	20						0	2	3	1			6	6	5	63	52	5	Yes
Tusca Area*[A]	52	47	21	26	1					1			3	3		6	3	1	39	38	6	No
Union*	28	27	27							0		1				1	1		13	8		No
Wilkinsburg	19	18	18							0	1					1	2	4	12			No
A. Formerly four Mile Congregation																						
B. Trustees, not Deacons																						
C. Budgeted for supply preaching																						
* Mission Station	31																					
Ministerial Members	31	31	31						1	1	1					1						
On Presbytery's Roll	1	1	1																			
TOTALS	1379	1374	1041	333	21	26	22	13	13	95	27	23	20	11	19	100	70	83	1067	736	113	10

1978 FINANCES													
	RECEIPTS			DISBURSEMENTS									
Balance 12-31-77	Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Works	Other	Total Disbursements	Cash Balance 12-31-78	Other Assets	Pastor's Salary 1979
23	24	25	26	27	28	29	30	31	32	33	34
5,473		21,634	21,634	4,927*	2,044	2,515	13,785	23,271	3,836	33,405	13,350
13,562		68,648	68,648	11,480	11,000	5,325	42,644	70,449	11,761	2,716	12,400
364		27,847	27,847	11,000	4,491	400	11,496	27,387	824		13,000
2,816		24,583	24,583	11,000	2,838	2,117	10,556	26,511	888	3,262	11,700
1,652		62,985	62,985	12,000	8,070	1,920	40,700	62,690	1,947	5,500	13,000
5,796		73,148	73,148	14,200	16,030	8,989	36,206	75,425	3,519		14,700
264		23,755	23,755	11,000	373	287	9,168	20,828	3,191	7,288	
5,965		21,517	21,517	10,500	409	1,141	6,389	18,639	8,843	7,253	11,500
346		5,892	5,892	2,910		643	2,530	6,083	155	60,152	
278		65,013	65,013	12,800	9,263	5,872	36,086	64,021	1,270	220,050	17,100
152	3,000	17,588	20,588	11,000	330	913	7,576	19,819	921	4,260	11,850
2,772		32,905	32,905	4,375*	10,000	4,620	7,159	26,154	9,523	22,178	11,000
3,185	4,200	39,046	44,046	9,500	500	302	12,829	23,131	24,100	14,000	10,500
1,367		6,036	6,036	3,455*	134		1,905	5,494	1,909		2,340[C]
1,178		5,230	5,230	1,820	300		3,964	6,084	324		
45,170	7,200	496,627	503,827	131,967	65,782	35,044	243,193	475,986	73,011	380,014	142,440

PRESBYTERIES / CONGREGATION	Total Membership 1977	DECEMBER 31, 1978 MEMBERSHIP															AVERAGE ATTENDANCE		C. Y. P. U.	Parsonage
		Total Membership	Communicant	Baptized, not Prof.	INCREASE					DECREASE							Elders	Deacons		
					By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Suspended	Other	Total			Worship	Sabbath School		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Iowa	3664	362	277	85	7	9	3	2		21	10	12	5	9	25	23	23	9	199	141	16	4
Midwest	1167	1179	944	235	28	21	18	7	1	75	17	13	23	2	8	63	64	73	838	690	83	12
New York	402	375	310	65	6	8	30	1	1	46	2	38	9	12	12	73	25	19	271	177	20	5
Ohio Illinois	876	907	728	179	16	63	3	12	3	97	8	1	16	0	41	66	53	38	576	436	23	7
Pacific Coast	405	406	314	92	10	15	6	1		32	12	4	11	1	3	31	21	25	265	206	10	2
Pittsburgh	1379	1374	1041	333	21	26	22	13	13	95	27	23	20	11	19	100	70	83	1067	736	113	10
St. Lawrence	283	310	245	65	11	20	4		1	36	2	1	1	4	1	9	16	19	247	201	54	6
Total Home Field	4878	4913	3859	1054	99	162	86	36	19	402	78	81	80	35	93	367	272	266	3463	2587	319	46
Japan	148	156	105	51	1				8	9	1					1	4	8	117	108	28	3
Ministerial Members On Presbytery's Roll																						
TOTALS	5026	5069	3964	1105	100	162	86	36	27	411	79	81	80	35	93	368	276	274	3580	2695	347	49

PRESBYTERIES / CONGREGATION	1978 FINANCES													
	Balance 12-31-77	RECEIPTS			DISBURSEMENTS					Cash Balance 12-31-78	Other Assets	Pastor's Salary 1979
		Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Work	Other	Total Disbursements			
	23	24	25	26	27	28	29	30	31	32	33	34
Iowa	8234	2800	87782	90582	34723	12998	5327	38756	91804	7014	39384	39680
Midwest	56221	13600	655795	669395	144990	58559	29127	391244	623900	101716	39875	155677
New York	17792	11550	173335	184885	49596	17561	13936	100841	181934	20743	381093	48700
Ohio Illinois	103586	15194	377294	392488	114663	33224	56899	186673	391459	104615	89336	110311
Pacific Coast	22653		168259	168259	73254	14621	6319	57883	152077	38835	76133	75900
Pittsburgh	45170	7200	496627	503827	131967	65782	35044	243193	475986	73011	380014	142440
St. Lawrence	29768	7418	140223	147641	49730	11570	10379	65036	136715	40694	14563	56425
Total Home Field	283426	57762	2099315	2157077	598923	214295	157031	1083626	2053875	386628	1020398	629133
Japan	4441		47889	47889	27119		2539	17119	46777	5553	31165	27119
TOTALS	287867	57762	2147204	2204966	626042	214295	159570	1100745	2100652	392181	1051563	656252

ST. LAWRENCE PRESBYTERY CONGREGATION	Total Membership 1977	DECEMBER 31, 1978 MEMBERSHIP																AVERAGE ATTENDANCE		C. Y. P. U.	Parsonage
		Total Membership	Communicant	Baptized, not Prof.	INCREASE						DECREASE										
					By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Other	Total	Deaths	To R. P. Cong.	To Other Denom.	Suspended	Other	Total	Elders	Deacons	Worship	Sabbath School		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Almonte	54	57	42	15			3			3							3	4	38	32	7	Yes
Lisbon	34	32	25	7						0		1			1	2	3	3	31	27	4	Yes
Lochiel	13	13	13	0						0						0	2	1	6	6	0	Yes
Rochester*	0	0																	10	8	0	No
Syracuse	68	90	74	16	5	19	0	0	0	24	1	0	1			2	2	5	100	80	35	2
Walton	104	111	84	27	6	1	1	0	0	8	1					1	6	6	62	48	8	Yes
Ottawa*																						
*Mission Station																						
Ministerial Members	6	7	7						1	1												
On Presbytery's Roll	4	0												4		4						
TOTALS	283	310	245	65	11	20	4		1	36	2	1	1	4	1	9	16	19	247	201	54	6

1978 FINANCES														
	RECEIPTS			DISBURSEMENTS										
Balance 12-31-77	Supplemental Aid From Presbytery	Other	Total Receipts	Pastor's Salary	Synod's Budget	Other R. P. Works	Other	Total Disbursements	Cash Balance 12-31-78	Other Assets	Pastor's Salary 1979
23	24	25	26	27	28	29	30	31	32	33	34
21012		30640	30640	10000	1950	736	8122	20808[A]	30844		12100
2901		14323	14323	9000	300	503	4038	13841	3383		10200
2824		1912	1912		770		1087	1857	2879		
775	7418	8193	15611	6730		117	9210	16057	329		8625
299		46222	46222	14000	2000	4800	22891	43691	2830	6592	15000
1957		38933	38933	10000	6550	4223	19688	40461	429	7971	10500

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